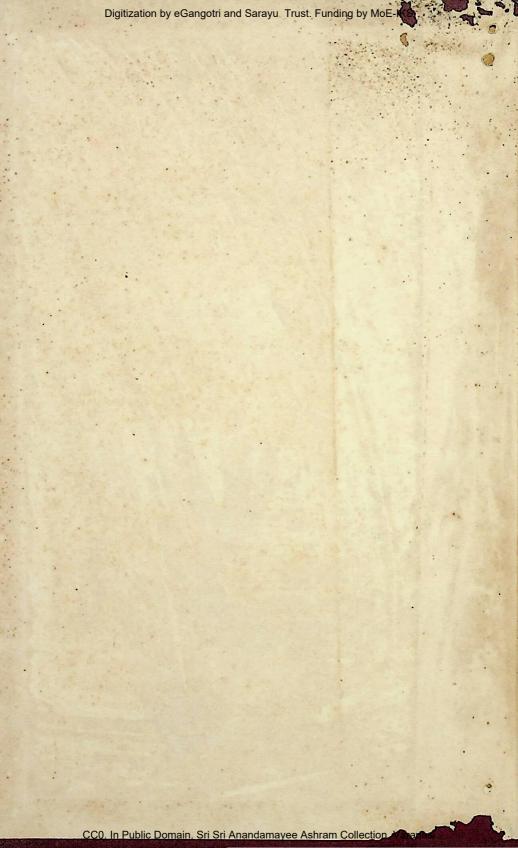
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A SYNTHETIC STUDY

PART III

THESIM AND APPENDIX

SWAMI SATYANANDA



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TO
THE MOTHER
SREE RAMAKRISHNA
SWAMI ABHEDANANDA

Mapa

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INTRODUCTION

Philosophy is the well of life. Whenever we are parched, a few drops from this well is the blue breath of the Zephyr. Whenever we stumble, whenever in difficulty, we look to the star-in-wrought sky, there rests our philosophy of life.

We have given in this volume the theistic ideas of the world, proofs of God, together with our own views on it. Some of the philosophical theories of Russia, of Islam of China, and of Sikhism are given in this volume. This year being the centenary year of the great Saviour of the world, Swami Vivekananda, it is in the fitness of things that his philosophical ideas be given here:

Our deepest gratitude goes to those scholars and savants whose life-ideas are given here. Our thanks also go to those who were helpful to us in this work including the press and our prayer is—Om saha nābabatu, Saha naubhunaktu, Saha Viryam Karbābahai.—(Tai. Up.)

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Book-III

The idea of God

In man there is an ever-enduring God-consciousness. Just as a child is conscious of his father which he inherits by his very birth, the created being inherits a faint idea about God as a birth-right.

In the opinion of Lord Avenbury, the most ancient people, the primitive men have no idea of divinity. It comes in an evolutionary process.

According to him the first stage of religion that develops after atheism, is fetichism which means magic or amulet. In this state of society magical activities predominate. After this there arises nature worship or totemism. This consists of worship of earth, sky and such other objects of nature. Then comes shamanism or ancestor-

worship, ghost worship etc. After this we find Anthropomorphism or idolatry. Lastly comes God the creator of the universe and religion is wedded to ethics. But modern ethnology has dropped the conception of people without religion. A. E. Taylor formulates the animistic theory of the origin of religion. The world is full of Animā or soul. The primitive men, according to this author, first get the idea of soul as something different from body, from the phenomena of sleep, ecstasy, illness, and death or from dream and visions. The primitive man comes to believe in pure soul and its continued existence from his own personal experience. From this he comes to believe that the whole world has a soul. Gradually comes the ancestor-worship from departed ancestors who had pure souls separated from their bodies. After this polytheism and from it monotheism take their rise1. Sir J. C. Frazer, R. Smith, E. Durkheim and others think that religion takes its origin from Totemism. By totem is meant an animal that is sacred to the tribe or group. There is a taboo or

^{1.} W. Schemidt.—The origin and growth of religion. P. 58. 73 f.

prohibition of its killing. The particular animal is believed to have some blood relationship with the group. But it seems that acceptance of such a theory is not universal.

J. H. King in his book, 'The Supernatural, its origion, nature and evolution' puts magic at the beginning of the development of religion.

There are two kinds of powers in the world as recognised by King-(1) The mental in man and beast; (2) The impersonal (Physical, Chemical etc.). From the former man derives the theory of spirits, from the latter the theory of magic. The two often coalesce, but magic is older. Magic begins from our encounter with the new or extraordinary phenomena, with that which cannot be brought into any sort of relation to anything else previously and clearly known. This encounter excites us. It engenders a testing of good and bad luck as it brings good or bad results and we form association with other things. The universal feeling of good or bad luck is the first germ of religion, But by historical method we find the recognition and worship of a personal and moral supreme being which in all probability preceded magic.

The theory of our belief in the primitive high God is first postulated by Andrew Lang. He is of opinion that the idea of God, as a spirit, as the animistic school affirms, could not be attained until the idea of spirit had itself been reached. The primitive people do not deny the spiritual nature of God, neither do they affirm it. For them, God simply exists and existed from eternity and He never dies. Thus we cannot accept the origin of the idea of God from the idea of spirit.

Again from actual historical facts found in Australia and other places we do not find any ancestor worship. In animism and ghost-worship there is no ethical connection with religion, because here worship rests on fear. But in solid objective facts we find that in primitive people there are moral precepts and these are expressions of the Supreme Being Who watches over their observance.

A. Lang says 'As soon as man had the idea of making things, he might conjecture as to a Maker of things, which he himself has not made, and could not make.' Religion grows in a natural way out

^{1.} W. Schemidt-The Origin and growth of religion' Page 170 f.

of the nature of man and satisfies his speculative euriosity, his moral sense and his feeling. Lang describes the relation of the higher religious element to the lower or mythical in the following ways. In the lowest tribes we usually find as in ancient Greece, the belief in a deathless father, mother and also a crowd of obscene fanciful myths contradictory to the ethical belief which is rational and even elevated. The myths are irrational and debasing. A moral creator according to him, is in no need of gifts and is opposed to lust. He will not help a man with love-spells by witch-craft.

It is noteworthy that the hoary antiquity of primitive high gods is recognised and acknowledged by two prominent religious psychologists, Leuba and K. Osterreich². Again the number of ethnologists and historians of religion like K. T. Preuss, J. R. Swanton etc. who recognise ancient high Gods, have increased steadily. It is clear that wherever

I now edulationes was then seen and the large, of

^{1.} Ibid. P. 178/80

^{2.} A. Lang The making of religion 8. P. XII.

^{3.} Ibid. P. 195.-197.

remnants of primitive people are still discoverable they show belief in a Supreme Being and it is like-wise manifest that such a belief is an essential property of these the most ancient of human cultures. The form of the Supreme Being may be divided into two groups. In the first place He cannot be perceived by the senses and in the second place He has a human form and something remarkable. He has various expressive names such as Father, Creator and has residence in the sky.

The qualities of eternal omniscience, beneficence extreme righteousness, omnipotence and creative power are ascribed to this Supreme Being the giver of moral rewards and punishments. In general He is worshipped by sacrifice, prayer and formal ceremonies². These are the theories of the dark ages about God-hood.

Vedas and Upanisads

A new effulgence was then seen and the age of light was pervading the horizon of India. It was the

^{1.} Ibid P. 261.

^{2.} Ibid P. 266 f.

age of the Upanisads. Here we have in the voice of the sages— The creation of the world is covered by God¹. God holds the manifested and the unmanifested, the mutable and the immutable, which exist together².

Giving the main theme of the Upanisads Deussen says 'the chief monument of theism is the Śvetāśvatara Upaniṣad³.' Even before this we have in the Rgveda⁴ the infinite being has infinite heads, eyes, legs etc. He covers the world entirely and transcending it—exists as a personal self. The Gods of several stages of the Vedic religion are the reflections of the growing wants and needs, the mental grouping and the heart searchings of man⁵.

According to Yāska, the Vedic commentator, primarily there are three Gods—Indra or Vāyu, who rules the atmosphere, Sūrya, who rules the heaven

^{1.} Isha U. P. 3.

^{2.} Svet. U. P.1/8.

^{3.} The Dessen philosophy of the Upanisads P. 405

^{4.} Svet. U. P. 10/19

^{5.} Rādhākrisnan Hist. Ind, Phi. P. 98, Vol-1

and Agni, who rules the earth. All the other Gods are their various names.

According to the Yājnika Sampradāya the Gods are as many as they are cited in the Vedas and each has a specific purpose. The Ātmavit Sampradāya thinks that the Gods and Goddesses are the various names of one Paramātman.

As regards the forms of the Gods, we have three views according to Yaska. According to one, the Gods have human forms. According to a second view, they have no other forms, and a third school is of opinion that the Gods have human forms behind their physical shapes. The sun has a human form behind its physical shape. Some Gods are prehistoric in origin. They are Dyauspity Asvins and such others. Some of them are nature Gods though they vary as to their clearness in representation. Some are transparent, some are translucent and others are opaque. There are some Indo-Iranian Gods like Mitra, Aryamā in the Vedas. Indo-European Gods also appear pointing to their common origin and hoary antiquity. They are the Asvin twins.

The vedic progress does not stop until it reaches the ultimate reality (I) Dyaus or the sky-god speaks

of nature worship (2) Varuna, the moral-god (3) Indra the god of the age of conquest and domination, (4) Parjāpati the God of the monotheists and (5) Brahman the culmination of all these four conceptions.

Some of the Gods like the Rivū were human souls but became Gods after their death. The great commentator Sāyana says 'The Rivūs are men.' Such were the Aśvins also. Dr. Das. Gupta speaks of the Gods as not static in their power and station. Each climbs down or rises in glory according to the adoration of the devotee. In the Vedas Agni or Varuṇa is addressed, for the time being, as the only God, in entire oblivion of other Gods. This phase, Maxmuller wishes to mark by henotheism².

Gradually in this way monotheism takes its origin. In the beginning rises 'Hiranyagarbha'. The conception of a supreme person pervading the universe is also seen in Rgveda. He is also the past, present, and future. In the Purusa Sūkta immanence and transcendence

^{1.} Ibid P. 98 Vol, 1

^{2.} Das Gupta. Hist. Ind, Phil. P. 39

^{3.} R. V. X. 12

^{4.} Das Gupta. Hist. of Ind. Phil.

are seen. All beings make one quarter of Him, His three quarters are immortal in Heaven¹. There is a reference to pantheism as Aditi is everything including the cause and the effect of his action². But though monotheism, pantheism, panentheism or monism are to be had in these sacred books it may be noted that these books register the revelation of the seers and not their philosophic speculations. So no logical and systematic thought can be had and we can just build up our own theories from them.

The Gita

Now we come to the philosophy of *Îśvara* in the Gita.

The Gita says, there is another *Uttama puruṣa* who is called *Paramātman*. He is immanent in the three worlds and in that way sustains them³. Inasmuch as I am beyond the mutable and am superior to the immutable, I am called *Puruṣottama* by the people as also in the Vedas⁴?

^{1.} R. V. 10. 90. 3/10. 80. 11

^{2.} R. V. 1. 89. 10

^{8.} Gitā 15/17

^{4.} Gitā 15/18

As Purusottama He is with qualifications as also without any quality. He is the creator, protector the destroyer of the cosmos though without any qualification. He has two Prakrtis or natures—the higher or Parā and the lower or Aparā and these two constitute the whole creation. The lower nature consists of eight divisions—the earth, the water, the fire, the air, the space, the mind, the intellect and the ego,—'In this way my nature is divided eight ways. Over and above these there is another Prakrti which is within the Gitā as the animate being. Oh mighty soul! the world is upheld by this1.' This body is Ksetra and He who is conscious of this body is called Ksetrajna2. Again in the Gita we find, 'In all the bodies (Kșetra) recognise me as Kșetrajna' (the cosmic conscious-self's. He is present everywhere as the cosmic consciousness. Thus we cannot conceive of a higher principle than Purusottama. In Him we find everything of the universe. 'There

^{1.} Gitā. 7/5

^{2.} Ibid. 13/1

^{3.} Ibid. 13/2

is no principle higher than me. Just as jewels are stung in a thread, so everything is held by me, the basis of the universe¹. Again we find in the same book, 'All that are glorious, beautiful or very powerful, know them to have originated from me².

Now we come to the philosophies of post Gitaperiod and Brahma-sūtra is one of the outstanding compilations of this age. Various philosophies develop, on the basis of Brahma-sūtra and there are so many commentaries on it by the seers and thinkers like Śamkara, Rāmānuja, Madhva and others.

According to Bādarāyaṇa, the author of Vedānta-Sūtra 'Saguṇa-Brahman or God is the origin, support and end of the universe'. He is the efficient as also the material cause of it. But He Himself is without any quality and change'. He possesses all the Dharmas' and is the inner law and

^{1.} Gitā. 7/7

^{2. ,, 19/41}

^{3. &}quot; V. S. 1, 1, 2

^{4. ,, 23/27}

^{5. ,, 4. 4. 20}

^{6. ,, 1. 2. 37}

'Para-brahma, without undergoing any change, he transforms himself as the universe and this he does only for divine play or $L\bar{\imath}l\bar{a}$. He is effulgent, etherial and blissful. He controls every body from within². He gives the fruit of all our actions³.

Jainism and Buddhism

In the Jaina system there is no such being called God. But there are the Arhats—the omniscient souls who have overcome faults and attained deification in Siddha Śilā, the highest plane. All souls that reach the highest perfection become Paramātman. God is only the highest manifestation of the powers inherent in man. They, however, believe in a number of Gods who answer to our prayers. These are the souls that go to heaven on their special merit. The liberated souls on the other hand do not respond to our petty cravings. These Gods watch and control our true discipline.

^{1.} Gitā, 1. 1, 24/1. 1. 22/1. 1, 12

^{2. ,, 11 2. 18}

^{3. ,, 3. 2. 38}

The ethical philosophy of the Buddhists is generally accepted as godless. In an argument with Anathapindada, Buddha is said to have spoken—'If the world had been made by *lśvara*, there should have been no such thing as sorrow or calamity, right or worng, seeing that all things pure and impure, must come from him. If he acts with a purpose, he cannot be said to be perfect, for a purpose necessarily implies satisfaction of a want. If he acts without a purpose he must be like a lunatic or a suckling babe¹.

But it is to be noted that the works from which these are quoted belong to later Buddhism. If we look to Brahmajāla Sūttra we find that Buddha Deva believed in God. According to this book He is Brahma, Mahā Brahma, uncreated, unevolved and all perceiving creator. His nihilism is grand, unfathomable, immeasurable, unknown, unutterable and inscrutable like the grand ocean. The Nirvāṇa according to the Buddhist philosophy, is the unshakable eternal stillness, the true, the

Asvaghosa—Buddhacarita. Quoted by Radhakrisnan Hist, of Ind. Phil. P. 456. Vol. I.

immovable and the subtle¹. Buddha used to maintain silence on the question of $\overline{A}tman$ or self. Sometimes he affirmed it and sometimes he denied it as the occasion required².

There is nothing to tell us that Buddha denied the reality of an eternal self sustaining spirit the active mind of the universe³. Metaphysically Mahāyāna School holds the real as Bhutatathatā or the essence of existence; the Yogācāras call it Ālayavijnana which is absolute self, speaking indefinitely of course. Nirguṇa Brahman of Śaṁkara and Sūṇya of Nāgārjūna have much in common⁴.

Samkhya

Now we have to consider the position of God in the Sāmkhya system. Generally it is held that Sāmkhya is atheistic. In the Sāmkhyaprabacan Sūtra we find a denial of God (*Iśvarā-sīddheḥ pramāṇābhāvāt*).⁵

- 1. Crimms-Doctrine of Buddha. P. 519
- 2. Radhakrisnan-His. of Indian Phil. Vol. 1. P. 387
- 3. Ibid P. 386.
- 4. Radhakrisnan-Hist. of Ind. Phil. Vol. 1. P. 592
- 5. Samkhya-provacana Sutra 1/92.

There is no reason or logical proof for supposing the existence of God. The Purusa and the Prakṛti alone are sufficient to explain creation. On a rational outlook we find no activity of an eternal person in the creativity of this universe, only the natural laws are found operative. Even at the bottom of cosmos Sāmkhya philosophers find a scheme of causality.

In the whole of cosmos what we find is the subject Puruṣa and the object Prakṛti. These two principles are at the root of all our conjecture about God. But there must be someone to 'will' the creation. Such a person is posited by the Sāmkhya philosophers. According to them the person who has almost freed himself by Sasmita Samādhi from the association of Prakṛti and has acquired special powers, becomes the cause of the universe at a particular cycle of eternal run of creation. He is the all knowing creator of all. 'Sa Hi Sarvavit Sarvakartā'. Idṛsesvara siddhih-siddha. He is Janya Iśvara or quali fied God². Vijnana Bhikṣu accepts a supreme

^{1.} Sutra S. P. 3/56

^{2.} Pātanjala yoga Darsan—Hari Harānanda. P. 492

universal cosmic Purusa Who has the all knowing and all doing powers.

Mimāmsā

Mīmāmsā philosophy does not admit the existense of God as creator and destroyer of the universe. Dharma and Adharma need have no supervisor, for these belong to the performer and there cannot be any contact or inherence of Dharma and Adharma with God for His supervision of them. In the beginning there was none towards whom He would be actuated with a feeling of mercy to create the world. He cannot have any motive to create the world. Moreover, He would require a creator to create Him. He cannot have any body or soul to fashion the world like a carpenter. So there is no God, no creation or dissolution. The world is beginningless.

Śamkara

The commentary by Samkara is known as Sariraka Bhasya. According to him, in an absolute view-point there is no place for God. But He

1. Dasgupta. Hist of Ind. Phil. P. 402-3 Vol. 1.

is accepted in the world of relations, so creation is real too. Brahman or self is the ultimate or absolute truth. It is one. The world has no reality apart from Brahman and all others are mere appearances. It is Brahman that is real and true behind the appearances of this microcosm and macrocosm. The one is true and the many are only appearances and hence false. The world appearance is Māyā or illusion. It is due to false knowledge and it vanishes only when real knowledge is gained. It is the identity of pure intelligence, pure being and pure blessedness. The same absolute Brahman is called Isvara, Who is the creator, governor and destroyer of the universe. In this point of view He is the qualified Brahman.

There is Svagata-bheda between Saguna Brahman and Jiva i. e. there is difference between them as between a tree and its branches. It has many attributes. But from an absolute point of view this God-hood is considered as false, for really there is neither creation nor the creator. In that respect Brahman is indeterminate, undifferentiated, inactive and without any shade

of darkness (Niranjana). So we see that to call Brahman the creator of the universe is not to call it by its real definition. It is only a Tatastha Lakṣaṇa or definition by accident. Its real definition is Sat, Cit and Ananda Sarūpata or pure existence, pure consciousness and pure bliss.

Isvara, according to Samkara, is the first cause of the phenomenal world, from practical point of view (Vyāvahārika-dṛṣti). He has no origin (Asambhaba). He is pure (Sanmātram). He is not a modification. He is unproduced, has no cause and is not an effect. 'That which gives reality to all modifications is Īśvara'. Śrūti or the scriptures are the sources of all our knowledge about Īśvara. God acts under no law of Karma. He who is absolute, appears as qualified by taking upon Himself the qualification of Māyā. The indeterminate and determinate Brahman are not two different principles. The qualified aspect is, His play only. Īśvara is empirically and practically necessary for the relative character of the world. According to

^{1.} Rādhākrishnan. Ind. Phil. Vol. II P. 542

Samkara God is the omniscient, all powerful, eternal, all pervading cause of the world. He is the material as also the efficient cause of the world. He creates the world suited to our actions like rain that only helps the development of the seed. He creates without any implement and does so with an aim which is not selfish. Brahman conditioned by Śakti or Māyā becomes Iśvara. He is consciousness reflected on Avidyā or nescience (Tattopadeša).

The qualified Brahman is the Lord over Māyā. He is only the onlooker. So His ever pure and ever free character is never lost. The Para Brahman becomes Iśvara and Jīva, God and the living being by his Māyā.

Rāmānuja

God, according to Rāmānuja, is nothing but Brahman. He does not draw any difference between God and Brahman like Śamkara. God or Brahman is the highest reality but there is no degree of reality. Though Rāmānuja accepts three forms of

^{1.} Sārirak. Bhāsya.

realities, God, the living being and the world, these are nothing but the three forms or modes of the same reality. Brahman is the synthetic reality of all. He is both transcendent and immanent, but Brahman or God is without a second (Ekamevād vitiyam). Between the three Brahman, Jiva and Jagat, there is only a Swagat-bheda or difference as between a tree and its branches. The latter two are dependent on Him—His being is indeterminate. All our sources of knowledge perception, inference and testimony of the scriptures refer to relative knowledge alone. So we connot know the Absolute and hence He is inderterminate. The individual soul and meterial world are His body.

He is not without attributes but possesses infinite qualities and has only those attributes which are noble and holy. The most prominent attributes are knowledge, power and love. He has two classes of attributes, the sweetest and most hallowed. He is both immanent and transcendent. He is both the material and the efficient cause of the world. According to him Brahman is Purusottama. He is a concrete being, a person with all attributes in their fullness and unobstructed expression. The creation

is a play, a Līlā. He is existent and so exists at the head of the creation and thus governs the universe. He is knowledge and so is all-knowing and thus is the cause of knowledge of the universe. He is bliss and is thus the blissful person. He is therefore the fountain head of all bliss of the world. The self and nature exist for the pleasure of God. He is Satyam, Jnanam and Anantam. He is the origin of all beings Cit or A-cit.

Madhva

God, according to Madhva, the dualistic philosopher, is perfect, eternal in nature and possesses all the noble qualities. He is ever separate from the living beings and the inorganic world. The latter two have their own eternal existences but they are dependent on God.

He creates, maintains and destroys the world again and again. He has eightfold activities—creation, maintenance, destruction, governance, imparting knowledge, unfolding His real self, (Svarūpa-Prakāśa) creating bondage, redeeming the souls. He alone is the efficient cause of the world.

He has super-natural body and manifests infinite forms. His body is Sat, Cit and Anandamaya and He appears as Avatāras His creative energy is Lakṣmī who coexists with Him through eternity. Through Lakṣmī God creates the world from Prakṛti or nature.

Nimbārka

According to Nimbarka, Brahman is atonce one and many. The souls and matter are one with God and also different from Him. Difference and identity are both real. As formless clay is the material from which many forms might take shape but all are true. Brahman is free from all defects, possesses all the noble attributes and has a heavenly body, full of beauty, tenderness, sweetness and charm. He is both the efficient and the material cause of the world.

Vallabha

Vallabha holds that God is Satcidananda Brahman and has qualities. He is personified as Kṛṣṇa when He has qualities of wisdom and action. He is the agent as aslo the enjoyer of the creation. Creation

and destruction are the manifestation and non-manifestation of Brahman. The universe is Brahman and Brahman is the material as also the efficient cause of the universe. God is the whole and jiva is His part.

Caitanya

According to Jiva-Gosvamin of Caitanya movement, the ultimate reality is Viṣṇu, the personal God of love and beauty having Sat, Cit and Ānanda. He is Nirguṇa as He has no qualities of Prakṛti and is Saguṇa as He is omniscient, omnipotent etc. He is the source, support and end of the world. He is the material and efficient cause of the world. He has infinite forms, chief among them being Kṛṣṇa, the God of love.

The universe and its creatures have their origin through the powers of God. They are neither one nor different and this relation of identity in difference is incomprehensible. Rādhā is the personified delight of God.

Greek Philosophy:

Now we come to the Greek philosophy. Thales thinks that the world is full of Gods¹. For

1. Zeller. Hist. of Greek. Phil. Vol. I P. 221

Anaximander the primitive infinite matter is the divine essence and living divine spirit, the framer of the universe. It is infinite, eternal and imperishable. Anaximenes like his predecessor declares the primitive matter, air, to be divine¹. Diogenes says, air is the essence in which reason dwells².

Pythagoreans exalted Deity above the opposition of principles and derived the principles from Deity. Unity is called as one and Deity³.

Permenides, the Eleatic philosopher, speaks of Being as one and only Being,—It has no beginning or end. It is indivisible. We can call it God. It is identical with thought and there is nothing outside being. Being is existential and knows no becoming. His being is not merely metaphysical, it is the full that fills all space⁴.

For Melissus Being is eternal, infinite, unity and changeless⁵. This finishes the Eleatic philosophy.

^{1.} Zeller. Vol. 1. P. 249, 270

^{2.} Ibid. 287

^{3.} Ibid. P. 391

^{4.} Ibid. P. 587-Vol. I

^{5.} Ibid. P. 630-Vol. I

Now we come to Heracleitus. According to him, the Deity is the law of universe and is not separate from the primitive fire, the essence of all things. The Divine creative reason is the cause of all changes of the world. All things are subordinate to Deity¹. For Heracleitus the Divine creative reason is the cause of the world. It is divine law of the universal reason².

It is Xenophanes who for the first time preached monotheistic doctrine in Greece. According to him, one God rules over Gods and men for the Deity is the highest and the highest can not be but one. This God is uncreated nor is He subject to change. He has no form. The Deity is all eye, all ear, all thought. He has a pantheistic belief of God³.

As for Empedocles, Gods are spoken in many different ways. He mentions the Gods who are formed out of the combination of primitive substances. Again he occasionally gives to the

^{1.} Ibid—P. 93 Vol. II

^{2.} Ibid P. 92-Vol. II

^{3.} Zeller Pp. 559-560 Vol. I

six primitive absolute, eternal, essences, the predicate divine. He also calls Deity as invisible, unapproachable and as ruling the whole world. Democritus speaks of the Divine as no personal being, no one thing, not a soul but substance of souls, fire atoms which produce life, motion and reason.

Anaxagoras assumes an incorporeal thinking essence which has moved and ordered matter. But he is not clear whether this *Nous* is personal or not. It has absolute power over matter. The conception of an omniscient frame of the world is very imperfectly drawn by him³.

Of the Gods, says the Protagoras, agnostically "I can know nothing". Thrasymachus entertained doubt about Divinity. These are the ideas in general of the sophists who doubted the possibility of knowledge⁴.

Now we come to Socrates, the heroic soul, a man of deep piety, with his strong belief in one

^{1.} Zeller P. 179-Vol. 2

^{2.} Ibid. P. 264

^{3.} Ibid. Pp. 342-344

^{4.} Ibid. P. 481

God, Who is all wise and all good ruler of the universe. God's existence is proved by the providential order of nature and the universality of belief in God and His revelations in dreams, signs and oracles.

According to Plato, God did not create everything but only that what is good. The 'ideas' are constituents of His essence. Ultimately there is only God or the good to Whom the ideas are adjectival. Plato's God did not create world, but rearranged pre-existing material. He put intelligence in the soul and the soul in the body. He made the world as a whole. God made first the soul, then the body. God put some souls on the earth, some on the moon, some on other planets and stars. According to him there are two souls in man,-one immortal and the other mortal; one created by God and the other by Gods. The theory of Plato is partly logical and partly metaphysical. According to metaphysical part, 'cat' means a certain ideal 'cat'-'The cat' created by God. Particular cats partake of the nature of 'the ideal cat' more

or less imperfectly. For Plato there are many ideas created by God¹.

Among the forms Plato accords a special place to one of the forms, the form of the good. It is the source of other forms. It is the principle of sufficient reason2." It seems that for Plato the form of the good is God Himself but it is not clear from his writings. Plato believes in the dependence of nature on God. In Temaeus, God is depicted as transcendental. There is a world soul and this seems to be the soul of the creative God. God in His goodness desired that everything should be as much as possible like Himself. Personality of God having thinking, feeling and willing is not clear. Sometimes He is spoken of as having these, sometimes He is good and thus impersonal. This conception of God is Good, we find in the 'laws.' In making the world, I lato thinks of a demiurge who fashions the world from the ideas and eternal models.

^{1.} Russel Hist. of West Phil. P. 152.

^{2.} Joad-The guide to Phil. P. 283

For Aristotle God is a living being, for God is actuality and actuality of thought is life. He is eternal and most good. "So that life duration, continuous and eternal belong to God, for this is God1." While men must love God, it is impossible that God should love men. He is one2. God is eternally existing as pure thought, as happiness, complete self-fulfilment and without any unrealized purposes. God is the final cause of all activity. He is of form without matter. In Him there can be no change. God produces motion by being loved. He is eternal and unmoveable and separate from sensible things. He is without parts and is indivisible. He is impassive and unalterable3. He is the unmoved mover of the universe. God is the centre towards which all things strive. He is the unifying principle of the Universe4.

The Epicurians are polytheists and are of opinion that the Gods are human-like in mind

^{1.} Russell Hist. of Phil. E & W Vol. II P. 190

^{2.} Ibid. P. 191

^{3.} Ibid 191

^{4.} G. E. Frost-The basic teachings P. 116

and body with bodies of light and have no connection with the world as creator or protector. But the Stoics who come in their wake are monotheists and their God is the soul of the world. He is our father. He punishes and rewards men. He lives at the furthest circle of the universe but pervades the whole universe.

In the opinion of Philo we cannot know God. But we can be certain that He exists. He is the source of everything, is absolutely good and perfect and blessed. He gives us logos or divine wisdom or emanations which created the universe.

God of Plotinus is absolute and refers to no number. He is the source of all numbers. He is superconscious, all will, all necessity, and all free, the first activity and potentiality². Plotinus, the mystic, believes in the holy trinity, the one, the spirit and the world soul. The one stands supreme, spirit comes next and then comes soul. The one is not definitely given. It is called God at times and at times the good—the beauty. It

^{1.} Ibid. P. 117

^{2.} Hist. of Phil. II. E. and F. Radhakrishna-Vol. I-P. 100

is transcendental and has no attribute. It is indefinable. His God is in everything but still is above anything. There is more truth in silence about one, the more in negation. It simply exists. It is the unknowable source of all.

Chinese religion

Chinese culture stands for one of the oldest in the history of the world. There are three parallel religions in China—Confucianism, Taoism and Buddhism. Confucianism has almost nothing to say about religion and after-life. It is a moral religion with a human standard of ethical values. But Mencius, one of Confucius's greatest disciples has an undoubted belief in a single omnipotent God, Who is the ultimate source of all worldly honours, Who can be known and served by those who know their own nature and practise self-cultivation and are religious.

Taoism speaks of Tien or God as the power which directs and controls the great visible forces of nature. The laws governing the phenomena and

^{1.} Russell. Hist. of Phil. P. 312

consequently the spirit of the universe as a whole comes to be summed-up in the phrase Tien Tao, the way of God or Heaven. Lao-Tzu is the founder of this faith.¹

Over and above these two schools of Chinese thought there are other two schools—Mo Chia, the philosophy of Mo Tzu and the legalist school given by Han Fci Tzu.

The philosophy of Mo Tzu states his teachings in cryptic sayings. They contain rules of logic, geometry and epistemology. There is an undercurrent of universal love and a stoic love for an austere life.

The legalist school wanted to guide the people by "Li" or propriety. The people follow this right path for honour and reflection. To some extent it is an empirical philosophy. The truth is got from both nature and human experience. It tries to unravel the laws of nature. It is a philosophy of inaction. In the fourth century there was a predominance of the Buddhist school of thought.

^{1.} Eleven Religions of the world-Confucianism-Dr. Giles. P. 68 f.

Kumara Jiva and Yuan Chuang (seventh century) are remarkable for their translating Buddhist texts and the Buddhist school called Tsung is founded.

After about six centuries another movement is noticed. It may be called Neo-confucianism. It has two schools of thought. One led by Chen Yi and Chu Hsi promulgated the theory similar to Platonic theory of ideas, the theory of eternal principles. These eternal principles had existence independent of human consciousness. The second school headed by Lu Chin Yuan promulgated the theory that human mind comes of divine mind. St. Anselm of the same century may be compared to this, his theory is that God is the greatest possible object of thought.

The Shinto religion of Japan

Shinto or Kami-no-michi or the way of the Kami or the Gods is the religion of Japan. Shinto religion is polytheistic and consists of a hierarchy. Izanagi-no-Mikoto and Izanami-no-Mikoto and the divine parents of Amaterasu Omikami the Sun goddess, presiding over the High Heaven, of

Susano-O-no-Mikoto presiding deity of the rain storm and Tsukiyomi-no-Mikoto, the Moon god, presiding over night. There was a struggle between the Sun goddess and the God of storm in which the storm God was vanquished. So the Sun goddess became the principal goddess of Japan and her descendants came down to rule Japan. Shinto religion is an expression of henotheism.¹

There are ideas of pantheism in their religion as in the poems of S. Soin. S. Soin says deity is absolute. It transcends our relative language. It incomprehensively pervades all things. It is a theanthropic religion with nature worship, ancestorworship, necrolatry, and hero-worship. The universal phase is also seen in this religion. There are Gods called Tenchi-Kane-no-kami, heaven and earth including deity.

The Hebrew Religion

According to Hebrew religion, one of the oldest religions of the world, the formulation of cardinal principles originates neither from the Bible nor from

1. Eleven Rel. Prof. Genchi Kato -P. 224.

the Talmud (Book of Law) but from the vast field of Torah literature. Its main features are unity of God—"The Lord our God is one Lord." The incorporeality of God—"Ye saw no manner of form on the day Lord spoke unto you in Horeb." The holiness of God—"I, the Lord, your God, am holy." He is gracious, merciful and pure. He protects the weak, helps the distressed and comforts the sorrowing. All His ways are justice. He is the father of all his creations.4

The Zoroastrianism

The cardinal doctrine of Zoroaster religion is ethical dualism—the dualism of good and evil. He believed in two highest beings—the good God and the evil Antitheos. God is called Ahur Mazda. That part of God which is turned to the world, is Spenta Mainyu, the benificient spirit. The worldly aspects of Antitheos is Aura Mainyu, the evil spirit. Ahur Mazda has created everything that is good,

^{1.} Deuteronomy 6. 4.

^{2.} Ibid. 4. 15.

^{3.} Leviticus 19. 2.

^{4.} Eleven Reli. Rev. Dr. A. Cohen. P-94.

true, wholesome, beautiful, healthy, pleasant and constructive. But the false, ugly, immoral, diseased, disguising and destructive are works of Aura Mainyu. Ahur Mazda has three masculine and three feminine virtues.

The Christian Era

Now we come to the philosophy of the Christian era. Origen, one of the exponents of this age, says that there is nothing wholly incorporeal except God. The apologists think of God as personification of pure reason, the underlying principle of the universe. It is the cause of the universe and is its directing and controlling force. Four men are called the Doctors of the western church; of these St. Augustine stands supreme. For St. Augustine, God is eternal, transcendental, all good, all wise and absolute. He is the creator and the cause of the universe. He creates out of nothing. He predetermines everything. He is the ideal of all that is good and worthy.

John Scotus thinks that God is the origin of everything. God is not only in the world and the

world in God but He is something more, which is incomprehensible. He is perfect goodness, power and wisdom and is never comprehended by us in full. The apologists in oder to establish a relation between God and pure reason of the universe, teach that the trinity—God, The Logos or Christ and The holy spirit—are one. He is a unity. Christ is creative logos. Holy spirit permeates the creation. The modalists conceived the trinity as actually the three forms of God. Holy spirit is God reasoning, logos is God creating, God Himself is God being. He is pure form or energy, a conscious cause of the universe with purpose and ruling power. He is infinite free will.

Rosceline, the nominalist, explained God-hood by his doctrine of nominalism. Universals or general concepts are not real. God means nothing, but the three different substances or persons equal in power. Against this, the scholastic philosophy began its argument. Anselm speaks of universals as real and existing but not the particulars. His God is the greatest object of thought. An existing object of thought is greater than an equally great but non-existing one. If God.

is non-existing then there must be something greater existing but that is not possible, for He is the greatest object of thought. This is his ontological proof of God.

Against this system of rational thinking about God, there is mysticism, which thinks of God as something to be experienced rather than to be thought of. Thomas Aquinas teaches that God is the first cause as also the final cause of the universe, the Absolute in perfection and pure in form or energy, Who rules the universe through His perfect will. He is the first intellect and Actus purus or pure act and is a person. His free will is His essence.

In the thirteenth century we find Meister Eckhart, the mystic, teaching God as inconceivable indefinable and unifying spirit. He is the ground of the universe. All is in God and God in all. In mystic experience we return to God. With the renaissance, people become more rational and the scholastic ideas are questioned.

Nicholus Causa says, we cannot know God through reason but by supersensible experiences.

According to Geordano Bruno, God is immanent in the infinite universe and is the unity of all opposites. Jacob Boehme speaks of God as becoming conscious of Himself through the objects of the universe.

Moderners

There appeares a rift in the trend of thought and theology and science come to be separated and philosophers' God become different, different from theologians' God. According to Francis Bacon, the thought of God has two divisions. He divided it into natural and revealed. Knowledge of God of natural theology is the idea of God from the study of nature and the creatures of God. It gives only the convincing proof of God. Anything else will come from revealed theology. Hobbes, the materialist, speaks of God as giving motion to the universe at the beginning. God has a body and rules the universe but we cannot know Him save a belief that He exists.

Descartes

In Descartes, God is self-caused, is eternal, all-knowing, all-powerful, perfect, all good and

truth and is the creator of all things. He is absolutely free. He finds the idea of God in our ideas. This idea is of an absolute real being who is perfect. Now as God cannot be expected to deceive us, the cause of this idea must exist; thus for him God exists. God is the basic substance, and mind and body, with their relationship, depend on Him. He is the prime mover of the universe and creates motion and eternal truths.¹

Spinoza

For Spinoza, God is absolutety infinite substance with thought and extension and other infinite attributes. He is a thought in our mind and is the tree in the forest. His idea of God is pantheistic. God and the world are one but He is also more than that.

Spinoza's God has neither personality nor consciousness, intelligence, will or feeling. He is not affected by any emotion of pleasure and pain. The intellectual love of mind, he says, towards God, is part of the infinite love wherewith God loves Himself. Everything, that happens, is a manifesta-

1. Descartes-Meditation. III

tion of God's inscrutable nature. God is the indwelling and not transient cause of evrything. He has eternal and infinite number of attributes. All the ideas in the universe added together constitute the thinking of God. God and nature mean the same substance. But He is more than everything. His attributes are unchangeable. God is the cause of the continuing of the world.¹

Locke

With John Locke, God is the Totality of ideas which we have gathered from experiences and extended to infinity. He is real. God must exist. Man studies himself and realises that he must have been produced by some one Who is greater than himself. He is real being, can think, is all-knowing powerful and just. He is the spiritual substance. Morality is based upon laws that God has made and He can enforce these laws by rewards or punishments.

Berkeley

George Berkeley's God is the supreme spirit and the source of everything in the universe. The

1. R. H. M. Elwes-Chief works of Spinoza. P. 46. f.

exist, he argues like Locke, because they are perceived. But this perception is God's perception: Duality of mind and matter is eliminated as he thinks that matter is an idea in the mind of God. God, he thinks, acts uniformly. The idea of God is not innate in us for all creations do not possess it.

Hume

David Hume, though a skeptic, held that one must believe in God since such a belief is the basis of all human hopes, of all morality and of society. Since everything has a cause, the world is the effect of God. God is related to the world as soul is related to body, and is the active principle of the world. But this connot be proved and is a probability. Belief in God is due to our thirst for happiness, fear of death and future misery and a desire of revenge.

Leibnitz

Leibnitz, the advocate of monadology, calls God the monad of monads (monadas monadum).

The monads are arranged in such a way that at one end there is the dullest monad and at the other end is the highest, clearest and the perfect Monad God. God is the ultimate cause of everything. He has put harmony in the monads. Man cannot have any clear idea of God; for man is lower and less perfect than God, only another perfect monad can know God. Man takes his own qualities of goodness, power, knowledgs and raising them to infinity, has an idea of God. As He is perfect and complete He cannot change. He is eternally necessary, being the ground of existence of everything else, both of essence and existence.

According to Leibnitz, His understanding is the realm of eternal truths. He is the ultimate sufficient reason of everything on earth. In Him there is power, the source of everything. There is knowledge, Whose content is the cause of variety of ideas and Whose will is the cause of changes as are best for the universe.¹

1. Latta P. 244

Rousseau

Rousseau invented that the real and reasonable proof of God lay only on the nature of man, emotions of awe or mystery, the sense of right and wrong, the feeling of aspiration and so on. "I believe" he says "in God as strongly as I believe any other thing."

Kant

Kant, the founder of German idealism, thinks of God as the notion of the highest idea which man can have; the idea of the highest unity of the one absolute whole, including everything in the universe. This idea transcends experience. "God, freedom and immortality are the three ideas of reason". But although pure reason leads us to form these ideas, it cannot itself prove their reality. We need must be happy in proportion to our moral life. As Uberweg gives the postulate of the existence of God follows from the relation of morality to happiness.²

- 1. Russel of Phil. P. 718.
- 2. Uberweg Hist. of Phil P. 185

But in practical life, we do not find it, borne out by fact. So we come to think of a life beyond where his moral merits would be rewarded. And this is possible only when we postulate one, supremely just, God, Who rewards our moral actions there at least. The idea of God, Who ordains thus, is a great help towards our moral life. In moral kingdom what is duty becomes the commands of God in religious sphere. There is a chance for us to go astray from the ways of moral life. But if we accept God to be watching and judging all our good and evil actions, Who is all knowing and present every where, then we are not easily led into wrong paths.

The idea of God strengthens our moral life. It is the foundation of our moral life. Kant calls this idea of God as "transcendent" as it transcends our world of experience. Kant's early view is an attack on the false theology, that the world exists for the good of man. He thinks that the only possible proof of God's existence must be something which assures us of reality. Our scientific knowledge of universal laws enforce this

proof.¹ Ewing in his Kantianism says that Kant himself thinks, the belief in God is objectively true, its content being not so clear as scientific truth; the moral ground for the belief of God is sufficient for its practical certainty.²

Spencer

Herbert Spencer gives us in brief, in the twentieth chapter of his Principles of Sociology, his ideas in the following way (1) Nearly all people in ancient days had a belief in the reviving otherself of the dead (2) A division of these people believed in the existence for sometime of the members of this otherself, (3) Equally numerous people propitiated ghost. (4) A lesser number of people took to ancestor worship (5) A still lesser number took to distinguished ancestor worship (6) Latter these ancestors were the leaders of conquests. Taking ancestor worship broadly to mean all worship of the dead, he concludes that it is the root of all religion. He derives deities from this source.³

- 1. Lindsay-Kant P. 25.
- 2. Twentieth Century Phil. P. 261.
- 3. Schmidt Origin etc.-Pp. 61, 62.

Fichte

Fichte, who followes Kant, thinks that God is the active creative reason of the universe. It is the universal reason and life force dominating the individual consciousness of the world. It is the universal life process of the world. Morality demands its exisitence. The living and operative moral order is itself God. He alone is truly existent, Who through His absolute thought places external nature as an unreal non-ego against Himself.¹

Schelling

God of Schelling is the living creative principle, the absolute ground of the world. There is a dark ground in the absolute of Schelling. It is the principle of self-realisation and self-revelation in the Absolute. The Absolute becomes the creator and God of worship only in and through this dark ground. Finite differences and individual forms are due to this principle. Schelling distinguishes three momenta in God. (1) Indifference, the

^{1.} Uberweg-Hist. of Phil. P. 210-11.

primal substratum of divine nature, the basis of reality (2) Differentiation into ground (or cause) and existences (3) Identity or conciliation of the differentiated.

Hegel

God, according to Hegel, is Idea. He is the creative process of creation through evolution. dialectic process which is unfolding in evolution, is contained in God. This dialectic is the reasoning process. The ultimate principle which Hegel postulates, is the Absolute. It permeates the whole world, the totality of all existence and of all thought. Hegel's pure being is not featureless nor is it unknowable. The Absolute principle is the characteristic of Deity. The Absolute spirit owns as one of its aspects, the aspect of Godhead. Hegel often writes Absolute as if it were personal God. The notion of God is identical with the notion of being.2 Absolute is the reality of inter-related unity which is also a whole, parts of which depend on the whole and the pattern

^{1.} Uberweg. Hist of Phil. P. 223.

^{2.} Joad-Guide to Phil P. 411-12.

of the whole pervades the parts. The whole and the unity are prior to parts and the whole is more real and more concrete than the parts. There are degrees of reality, and the ultimate and complete reality is to be found only in the Absolute, the Whole of wholes. The Absolute is self-conscious, meaning that It is conscious of Itself. Knowledge as a whole, is prior both to the knowing mind and the known object. The Absolute of knowledge is prior to both. The Absolute is the Absolute of knowledge.

Lotze

Harmann Lotze believes in a world of spiritual realities and the unifying Universal Substance and Absolute Will. It controls all our thoughts. But he believes in the external world's existence which is mechanical. The Absolute being is personal having inner independence and originality. The feeling of Deity is set in motion by the inner working of its own. The being is timeless with timeless suffering. He is good God of love.

H. Hoffding. Hist of modern phil. P. 518. Thilly. Modern phil. P. 512 f.

Bradley

F. H. Bradley speaks of the Absolute as knowable by finite beings. It is a harmonious system which is immanent in the world. For Bradley, Absolute is not God. God has no meaning outside the religious consciousness and that is practical, for Absolute is related to nothing. If reality has only one sense, God is not real. Nothing except the whole universe, is real. If a degree can be held in reality, God is more real than individuals like ourselves. God's personality is valid though not necessary for every religion.

Bergson

God, as Bergson conceives, is the principle from which the *Elan vital* comes. God enjoys an eternity of life. His being is related to our being in the same way as our perception is related to the things perceived. He is like a condensation of our

^{1.} Bradley. Appearance and reality. P. 140.

^{2.} Bradley. Truth and reality. P. 428.

^{3.} Ibid P. 449.

durations into one eternal moment. He is, according to Bergson, unceasing life, action, freedom. Complete mystics participate in God's creative activity.

James

W. James is of opinion that God affords the most, adequate object of the three departments of mind, which are sensory impression, reflection and action (Reflex action and theism). The picture that theistic thought draws of the world, is also an attempt made to satisfy our volitional nature. It satisfies the whole of our perceptive, reflective and active nature and establishes a stable harmony among them. At a single stroke, it changes the dead, blank 'it' of the world, into a living 'thou' with whom the whole man may have dealings. God is thus the most adequate possible object for minds framed like our own. James permits the possibility of a variety of conceptions of God suiting different

^{1.} Bergson. Creative evolution P. 262.

^{2.} W. James. The will to believe Pp. 126-127.

temperaments.¹ Evidence of God lies primarily in inner personal experiences.² Our whole physical life may lie soaking in a spiritual atmosphere, a dimension of being, that we at present have no organ for apprehending.³ God is necessary for the satisfaction of our nature, our will to believe. He is personal, He is our helper in the realisation of our ideal.

Kierkegaard

Kierkegaard conceives God as Absolute—others in a negative and mystic way. God and man are interogenous in nature. The unknowable object is related to our subjective thought or religion. But he is that without our being able to say "what". But still for him, God is love. "God can really grant so much that almost like a lover He can say of Himself, will you have me or not.4"

^{1.} W. James. Pragmatism. Pp. 300-301.

^{2.} Datta. Contemporary Phil. P. 232.

^{3.} W. James. The will to believe-quoted by Patrick.

^{4.} Auden. Kierkegaard. P. 107

Dr. Otto

Dr. Otto in his 'das Heilige' (the Holy) speaks of the supreme spiritual being as personal and supra-personal. He is of opinion that the rational and non-rational element in the Holy has an a priori element. For him, the idea of the Holy has both numinous and the moral feeling, the non-rational and the rational and ethical. It is 'mvsterium tremendum' in which there are elements of awefulness, the element of overpoweringness, the element of energy or urgency, the wholly others and the element of fascination.

Whitehead

In answer to, why there is a conception of God in Whitehead's philosophy, we find that Whitehead is not without religion and secondly his categories require God as their chief and indispensable exemplification (1) Possibility implies a supreme ground (2) Actuality—an all inclusive actual entity.

^{1.} Dr. Otto. The idea of the Holy .- P. 208

^{2.} Ibid. P. 140.

^{3.} Ibid. P. 12 ff.

(3) The transition from possibility to actuality—a. supreme creative agent (4) Memory—the highest type of retention of elapsed events (5) Purpose and lovethe highest type of purpose and love (6) Ordera supreme ordering factor. God is self transcending transcender of all. He is a person inasmuch as He experiences the actual entity and since this is a harmonious experience, He is the poet of the world. He is the goal of the world inasmuch as He experiences the totality of it. His existence is. the ultimate irrationality, for no reason can be given for limitations He imposes. God is not concrete but is the ground for concrete actuality. No reason can be given for the nature of God, because that nature is the ground of rationality.1 God is an efficient cause because He is the final cause and vice-versa. He prehends our prehensions; God is the fellow sufferer. He does what has to be done, to maintain the social beauty of the cosmic system. Whitehead's metaphysics have two concepts, actual entity and eternal objects. Pure creative and

^{1.} Whitehead. Science and the modern world. P. 179

^{2.} Schilpp. The Phil. of Whitehead P. 552 f.

substantial activity, which is at the base of the world of things, is formless, general and abstract. pure possibility which precedes all creation. The principal function of God, the primordial nature of God, is to restrict this general creativity, this unbounded creativity. He is the principle of concretion. He is the source of all concrete actuality. Thus it is for Him that everything exists in the totality of all things. For God, there is the universal immanence of things. Everything pertakes of others and is bound-up with everything. There are two aspects of God, the primordial and the consequential. Reality according to him, has some subjective experiences, a basic primordial feeling in which eternal objects are experienced. The entity that feels this, is God. Since consciousness arises with respect to other actual entities, the primordial experience is unconscious. Again, all the actual entities are experienced by God. He is thus the concrete realisation of all possibilities of all existent entities which is called the consequent nature of God. By this enjoyment of feeling of God, the world returns to Him. The actual entities constituting the world comes to be one whole in the experience of

God. Thus the actual entities that are short-lived, are immortalised in the eye of God. Again, from the above two aspects of God, we have two different aspects of the world. World as the sum-total of the actual entities in space time and the world synthesised in the divine experience above space time. From these aspects of God and the world, we get the ideas that are quite opposite to each other like the following:

It is as true to say that God is permanent, and the world fluent, as that the world is permanent and God is fluent. It is as true to say that God is one and the world many, as that the world is one and God many. It is equally true to say that in comparison with the world, God is actual eminently, as that in comparison with God, the world is actual eminently. It is as true to say that the world is immanent in God, as that God is immanent in the world. It is as true to say that God transcends the world, as that the world transcends God. It is both true to say that God creates the world, and that the world creates God. The world issues out of and again returns to God, to be enjoyed by Him. Whitehead says that the power

^{1.} Whitehead. Process and Reality P. 472.

of God is the worship He invokes, this worship is not for safety—it is an adventure of spirit, a flight for unattainable.¹

Dewey

God, for Dewey, is primarily a power invoked under the stress of necessity. He is found to be a symbol of that upon which the social group enters its most active interest.²

Alexander

Alexander's conception of God is both theistic and pantheistic. Space-time gives motion, motion gives matter, matter gives life, and life reaches to mind or consciousness. It is now logically expected that some thing higher will emerge out of mind-Deity or divinity is the next higher quality that mind will bring forth. Deity, may be either finite or infinite. It is finite, if it has for its body a finite space-time complex, a God of polytheism. It is infinite, if its body consists of the entire universe of space-time God of

^{1.} Whitehead. Science and the modern world. P. 192.

^{2.} Schilpp. Phil. of John Dewey P. 400.

monotheism. The quality of Deity would be lodged in a special part of that being and that body must contain all the levels of qualities—matter, life, consciousness and Deity. Finite God may exist but infinite Deity does not exist. The world tends towards it. It is not actual but ideal. Religion is a response of our mind to God. Deity is used by Alexander in three senses (1) God or a good, (2) the quality of divinity, (3) the next higher being which emerges out of any level of existence. The God of the religious consciousness, is an actual infinite, the universe in toto with a nisus to Deity.

Taylor

Taylor says that God cannot be a finite being within the Absolute, because, in that case God must contain evil and imperfection as part of His nature. This difficulty disappears when we identify God with the Absolute, because in the Absolute, evil can be seen to be mere illusory appearance.²

- 1. Datta. Chicf currents etc.-P. 431.
- 2. Taylor. Elements of Metaphysics-P. 381.

Morgan

L. Morgan acknowledges God as the ultimate directing activity behind the entire pyramid of emergence. He reaches the physical world by following the line of evolution and God by following upwards the line of dependence. It is the existence of God that directs the course of evolution.¹

Royce

The Absolute of philosophy is, for Royce, the God of religion. The Absolute, for Royce, is all inclusive. It is the organisation of all finite ideas, objects and experiences. This makes it possible to have a better explanation of the fragments. Interpretation requires an appeal of experienced fragments to organised whole. Our dynamic conception or our will leads us to think of Absolute as creator, finite will leads us to organised will, fragmentary experience leads us to think of all powerful and omniscient—Absolute. All fragmentary wants and cravings lead us to think of an Absolute

Morgan. Emergent Evolution-P. 61. quoted by Datta. Chief eurrents etc.

experience, Who is all good. Individual personality makes us think of an Absolute person.¹

Santayana

According to Santayana, God is conceived of as the good realised, "Deity must be a spirit and it must be a supreme instance of spirit freed from all the trammels that depress the spirit in ourselves". He is also power. He is pure being, something neutral, infinite and eternal. Truth and essence are neither identical with nor separable from the idea of God. His existence is as natural as any other existing thing.²

Einstein

Einstein is of opinion that sciences cannot reach the end of the realm of matter either upwards or downwards. Divine spirits may exist beyond. We cannot have a glance at them or feel their influence. The most beautiful and most profound emotion we

- 1. Datta. Chief currents etc. P. 40.
- 2. Santayana. The realm of spirit-Pp. 287-288.

can experience, is the sensation of the mystical. The cosmic religious experience is the strongest and noblest main spring of scientific research. The deeply emotional conviction of the presence of a superior reasoning power which is revealed in the incomprehensible universe—forms his idea of God.²

Patrick

Dr. Patrick says, God as the soul of the world, is an immanent spiritual power, creative and perfecting agency, the saver of our ideal values. This conception is in harmony with science and philosophy. It is the spirit that denies. It is righteousness. It is love. It is the drawing power.³ He also says, "The divine attributes of God are integrating type harmony, unity, proportion, righteousness, love and spirit that denies." In the universe there is a fundamental impulse which is in search

^{1.} Bernett. Universe and Dr. Einstein-P. 117.

^{2.} Ibid P. 118.

^{3.} Patrick. Introduction to Philosophy-Pp. 385 f, 398

for the eternal values. God is creative activity and is moreover, an ideal tendency.1

J. Wahl

According to Jean Wahl, God may be conceived at the same time, as a resisting element and as a uniting element. He is the completion of being and existence as well as the summit of the gradation of things, persons and values.²

Jeans

"We discover", says James Jeans, "that the universe shows evidence of a designing or controlling power that has something in common with our individual minds." Modern science compels us to think of the creator working like an artist beyond the canvas of time and space. We ought to hail the mind as the creator in which the atoms exist as thoughts. Out of these atoms, our individual minds have grown.

^{1.} Ibid. P. 396.

^{2.} Jean Wahl. Philosopher's way-P. 295.

Jeans. The mysterious universe, in Modern scientific thought
 Pp. 102, 104

Spalding

Pluralism speaks of God as totality of value both existing and subsistent and of those agencies and efficiencies with which these values are identical. Here Spalding says "God is the active living conservation of value."

Urban

Marshal Urban says, "When we speak of God in relation to man, we think of Him as a Perfect Being—perfect in knowledge, power, goodness, holiness and beauty.² He is a supreme being with sovereign goodness and personality." He is also the most real being. Humanity and Deity are so inseparably related that to have a true image of the one, a true image of the other is required. Without theism human values are impossible.

Whittekar

In the opinion of Whittekar there is order, system, adjustment, fitness in the nature of things

- 1. Patrick. Introduction to Philosophy-P. 234.
- 2. M. Urban. Humanity and Deity-Pp. 80, 394, 424.

and in their relation to other things. We have the conception of a mathematical structure covering the whole of the world. It is a cosmos for which predictions can be made. Mathematical law is a mental concept and from the existence of these laws we can reasonably infer that there is a mind like our mind in or behind nature. Such a world of unity exists for some intelligible end. Science would not be possible without a world that expresses intelligence. As the same laws are valid over the whole cosmos which is consistent and inter-related, a single mind seems to exist in the whole creation. If God's existence is a thing of conviction of science, then modern cosmology, which asserts the beginning and end of a creation points to a God that is extra-mundane. Materialism does not appeal to modern physicists. For, protons and electrons cannot explain spiritual values. Modern scientific discovery enables a deeper understanding of nature and opens new prospects and possiblities to believe in God.1

^{1.} Space and Spirit-Pp. 128-135.

Radhakrisnan

According to Prof. Radhakrisnan, God, with Whom the worshipper stands in personal relation. is the very Absolute in the world context and is not mere appearance of the Absolute. As Creator, God is personal while Absolute is impersonal. God can only be a creative personality acting on an environment which though dependent on God is not God. While Absolute is the transcendent divine, God is the cosmic divine. Absolute is the total reality, God is the Absolute from the cosmic end. God is the self-determining principle manifested in a temporal development with wisdom, love and goodness as His attributes.1 God is the spirit above time and is attempting for timeless values on the plane of time.2 When the non-being is reduced fully to being, the dualism between God and the given environment, ceases. The distinction between the creator and the created vanishes. God lapses into the Absolute.

^{2.} Cont. Indian Phil. Pp. 497. 498.

^{3.} Ibid. P. 496.

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WORLD PHILOSOPHY

Vivekananda

Magu

Swami Vivekananda speaks of God in a true vedantic spirit. He says, Personal God is the highest reading that can be attained to, of that impersonal, by the human intellect.

Ewing

Prof. Ewing says—By God, I shall understand a supreme mind regarded as either omnipotent or at least more powerful than anything else and supremely good and wise.¹

We cannot disbelieve an omnipotent and perfect God, because of the problem of evil. For, the greatest good of character, is achieved by fighting against greatest evil. As regards suffering of innocent people, it does not go against the above conception of God, for no disinterested action can be done, if happiness bears an exact ratio to goodness.

1. Ewing. Fundamental questions of Philosophy-P. 250.

Magne

Frost

Dr. Frost says that although there is a good number of philosophers who hold to the belief of God, as devolved by St. Augustine and Thomas Aquinus, the majority of modern and present day philosophers have put in its place, a theory of the Absolute, either as the ground of the universe or as the unity of the universe.

Galloway

Dr. Galloway opines that, looking down the history of the religious experience he finds it very significant; if the upward inspiration of man has for its goal an illusion, faith in human nature and in all human ideals are lost. Though faith in God is not easy, it is of less difficulty than blank skepticism. This world system is not an end in itself but is a basis for development of life, which has its goal beyond, which is God. By this religious experience, God educates our soul and is drawing us upwards.²

¹ Frost. Basic teachings of the great philosophers-P. 138.

^{2.} Galloway. Phil. of Reli. P. 589-90.

Abhedananda

Swami Abhedananda speaks of God as follows: We are worshipping at present, a human God which has been created by our human mind. The conception of the personal God is the first step. In another step we get the qualified non-dualistic conception of God. He dwells in nature and is the ruler of nature. His mind is the sum-total of individual minds. In Him we live, we are part and parcel of that universal Being. Our minds are so many eddies, so many whirlpools in the eternal current of cosmic mind. A creator of the universe or God, is not Absolute Being or Brahman. He is the first manifestation of the Absolute. The Absolute projects the first born Lord of the universe—Iśvara.

^{1.} Swami Abhedananda. Our relation to the Absolute-P. 177.

^{2.} Ibid-P. 178.

^{3.} Ibid-P. 179.

^{4.} Ibid-P. 180.

^{5.} Ibid-P. 188,

D. M. Datta

It is also possible, says D. M. Datta, to cast the philosophy of existence, into a religious frame by identifying the pure self-manifesting existence which underlies all inner and outer forms of existence, with the God of religion, Who is also believed to be the ground of all being.¹

Halder

God, according to Hiralal Halder, is not without man and man not without God. The divine spirit manifested in the community of men and the community of men rested in the divine spirit. God in man and man in God—this whole is the Absolute spirit.² The Absolute mind goes forth to dwell in the individual mind. It becomes many yet remains one.³

^{1.} D. M. Datta. Cont. Ind. Phil-P. 308.

^{2.} Ibid. P. 331.

^{3.} Ibid. P. 327.

Das Gupta

'The true God,' Dr. Surendra Nath Das Guptar says, 'Is not the God as the architect of the universe nor the God Who tides over our economic difficulties or panders to our vanity by fulfilling our wishes, but is the God Who emerges within, in and through our value sense, pulling us up in and through the emergent ideals and with Whom I may feel myself to be united in deepest bond of love.

Damle

In the expression of N. G. Damle, the spirit is essentially active. The Absolute, spontaneously and eternally reveals the inner wealth of its fulness in newer and yet newer manifestations. In all its manifestations, the Absolute does not transform itself into something else but truly gives out what it contains in itself in fulness. It is pure freedom or spontaneity. The very nature of the Absolute is to overflow and this spontaneous overflow is called the creation of the world. Though stress

^{1.} Ibid. P. 285.

is here laid on the transcendence of the Absolute, its immanence can never be lost sight of. The Absolute self, popularly called God, is ultimately real in which the finite self and not-self are grounded.²

We have so long seen that theistic belief has a hoary past. Belief in a creator is parallel with creation. He is accepted as the supreme self-existent power conscious of Himself, evolving and supporting the creation. He is infinite, omnipotent, omniscient, omnipresent, perfect and transcendent. He is called as one by monists. He is twin, according to dulists and is many according to the pluralists. Even the agnostics and the atheists affirm Godhood by their very negation; for, that which is non-existent, needs no refutation. In conclusion, we give an account of God from Sree Ramakrishna, 'the Man-God,' 'in Whom', according to Mahatma Gandhi, 'We see God face to face'. God, according to Sree Rama krishna, 'Is infinite and the cause of the universe. He is immanent in the creation,

^{1.} Cont. Indian Phil.-P. 191.

^{2.} Ibid. P. 192.

so He is Māyā, the living being, the non-living, and the twenty-four principles of creation. He mutable and immutable. He is immanent in the world as consciousness, so He is both the container and the content of the world. He is the agent of creation, preservation and destruction of the world. But He also transcends and is above the creation and is called Brahman in that phase. He has forms and is formless as well, and transcends them both as something more which is unknowable. For, with forms unknown, He has indefinite qualities and potentialities. He has existed in the past, exists in the present and will exist in future in how many forms, who can say? He is the Absolute being as also the becoming. the only reality, everything else is appearance or unreal. He is called Sakti when He is the agent of creation, preservation and destruction, and is Brahman when He is inactive. But Brahman and Sakti are inseparable. Brahman transcends knowledge and ignorance. He is beyond the gross, the subtle and the causal forms. Brahman cannot be called existent or non-existent, but is in between

them. Brahman is neither one nor two but between them. He transcends the wakeful, the dream or the dreamless states. He is the only reality existent' in the world and everything else is transient¹.

God is real and existent. With our ardent endeavour, both intensive and extensive, we are in communion and in direct and perceptible presence of God. We can have Him as a person and have His blessings and active connection. He is everything we can think of, but is much more. With unthinkable compassion He comes direct relation with us. The purity of soul, its ardent longing and His infinite grace is the cause of this. He is without form, as the infinite expanse of water is without limit or shore. In that expanse of water ice is formed. This is due to water coming down to freezing point. In a like manner, devotion brings down the temperature and personal God is seen by the devotional mind. As the heat of the sun thaws the ice, so in the path of knowledge the personal form disappears. God, of a Inanin, (one who wants to know God) is full of effulgence (Tejomaya) and God of a devotional soul, is full of love (Rasamaya).2

^{1.} Sree Ramkrishna Kathamrta.

^{2.} Ibid.

A Resume (Indian)

In the Vedic period we find polytheism, henotheism, monotheism and monism giving the character of the ultimate reality of the world. In the Epic period we find, monism (Upaniṣad) and supreme personalism (Gītā) taking shape gradually. But in the Sūttra period we find, qualified dualism (Sāmkhya), pluralistic realism (Nyāyavaiśeṣika), and materialism (Cārvāka). In the scholastic age we have, nondual absolutism, (Śamkara), universal personalism, (V. Bhikshu), special personalism (Yoga), qualified absolutism, (Rāmānuja), dualistic absolutism, (Nimbārka), dualism (Mādva) and special absolutism (Vallava).

(Western)

God is the supreme self-existent being. He is the author, preserver and governor of the world. He is self-conscious, self-distinguishing and self-controlling power. He is infinite, eternal and absolute, omnipresent, omnipotent, and omniscient. He is both immanent and transcendent.

Pluralism .

This theory assumes the reality behind nature, to be many. It takes two forms. Firstly, the materialistic pluralism or atomism, in which the world is supposed to exist as a result of material atoms.

Spiritual pluralism:

Spiritual pluralism or polytheism is the school of thought in which many mental divine beings rule different departments of nature. These are self-existing, living beings, living from eternity, but usually they are born of nature. Monadism is a group of spiritual powers called monads which are soul unities.

Dualism:

There are two self-existent and ultimate independent principles. These two may be rivals; one good and another evil. Each really exists and limits the other and makes both finite. Again, there may be two ultimate realities. The one is a personal God and the other is the impersonal one or matter. This is also called dualistic theism or dualistic monotheism.

Monism :

According to this theory there is a single self-existent Absolute Who is the cause of every thing in creation. It has four divisions:

- (1) Deism: God created the universe at a particular time, out of Himself, with all the forces and properties required for its working and then watched it from outside. This theory makes God transcendental, for, it takes for granted His independent and antecedent existence. He is unconditioned, infinite and personal. He exists for Himself and is self-conscious, hence He is personal. He is also universal consciousness as He includes within Himself the consciousness of finite beings.
- (2) Pantheism or immanence of God. God is all or all is God. The one alone is real and existent and the many are illusions.

(3) Panentheism:

Panentheism is both immanence and transcendence of God. This means all are in God, and finite beings are not unreal. They are relative as against the Absolute. This theory is also called concrete monotheism.

(4) Agnostic monism:

Agnostic monism gives the one real as unknowable and inconceivable which is the cause of all.

Atheism denies the existence of God altogether. Semi agnosticism-knowledge of God, depends wholly on instincts and revelations and not on reason.

Absolute agnosticism denies all sources of knowledge about God whether natural or revelational.

Physical things are not ends in themselves. They remain for the satisfaction and selfexpression of God. God has evolved and preserves the world for His love and play.

The relation of Man and God.

Man is a self-conscious and self-determining factor in this creation. So he is an end in himself. He is also determined by his relation with others. Man and the objects of the world, all arise from God and exist in Him as factors of His self to manifest His power and glory. But the human self is more fitted to manifest the glory of God. We will trace this relation through the ages beginning with the Vedas.

Vedas:

In the Atharva Veda, which contains the germs of Indian Philosophy, we find Brhaspati, the world's sole lord and ruler1 giving transcendental relation of God and His creation. In the Rg. Veda2, we find that Visvsakarman enters into the lower world giving the pantheistic relation of the creation to God. Again, in the same book³ we find all created beings are a fourth of His being and the other three-fourths are immortal in heaven. This gives us a panentheistic idea of God in creation. In the Upanisads, we find pantheistic idea of the relation of God and creation.4 The Atman has entered into this creation upto the finger tips. Again, the empirical reality covers the immortal.5 The opposite idea is given in another place6 where creation is described as coverable by God.

- 1. BK, IV. 1
- 2. BK. X. 8. 1
- 3. BK, X 20.3
- 4. Brh. Up-1.4.7
- 5. Brh. Up. 1.5.3
- 6. Isopnisad 1-1

In the Gita, we have two principles, the Purusa, and the Prakrti which is of eight-fold nature and which includes the five elements, the mind, the intelligence and the ego. This is dualism, but the latter depends on the former.

According to Samkara, there are two view-points from which the relation between God and creation, is considered. From the relative angle of vision, living and non-living beings are different from Brahman. For, Brahman is the cause and the creation is the effect. Again, the effects issue from the cause and hence they are not different in nature. But, from an absolute point of view, creator and creation are identical. This difference is nothing but an appearance. As a rope looks like serpent in darkness due to ignorance, so creation appears to be different from Brahman due to ignorance.

According to Rāmānuja, the living and the non-living are different from the creator in one sense, for, the living beings are only atoms of Brahman, while the non-living are without consciousness. The self is liable to pain. In another way they are not so different inasmuch as Brahman

is the whole, of which living and non-living are parts. The latter are contents, the former is the container of living and non-living entities, which are attributes of *Brahman*.

For Nimbarka, both difference and non-difference are real. The soul and the world are different from Brahman inasmuch as they possess nature and attributes different from Brahman. They are not different from Brahman since they cannot exist by themselves. They have dependent existence. While Ramanuja lays more stress on identity, Nimbarka's emphasis is more on both as real; For him, Cit and Acit are not attributes of Brahman.

Vallabha's God is the whole and the individual is a part, but there is no real difference between them just as fire and spark are related to each other.

Madhva thinks of the distinction between Brahman and Jiva, as real. Jiva is atomic whole, Brahman is all-pervading, the former depending on the latter.

The relation of God to the world, is of three kinds. Firstly, God is wholly transcendent. He is outside, independent and above the world. Again

He is wholly immanent or co-existent in essence with the world, which has no independence. This is pantheistic view of God. Transcendence and immanence of God becoming a power that evolves and works in the world of things as objects for His activity, is thought. His power is not exhausted in the world phenomena. He exists above it. This is panentheistic view of God.

Early Greeks are of opinion that God is the source of the original stuff and the ordering agent of the universe. He is thus, the transcendental self.

Xenophanes thinks that God governs the world from one place and never moves, and He is the whole world giving the pantheistic idea. Plato does not give a consistent character of God. But still it seems, he depicts Him as a transcendental creator of the universe. Socrates's God is also transcendental in character. Epicurean Gods are more anthropomorphic than those of their predecessors, but they are not creators and are transcendental spirits of perfection. The Stoics are pantheists as they think that, as seeds contain all the flowers, so one God is the source of the whole of the universe, but He has a transcendental existence also.

in

He pervades the world from the furthest corner of it.

For Philo, God has a transcendental existence above human conception. Plotinus follows him in this conception of God. Augustine's idea of God is transcendental, determining an absolute creator of the world. John Scotus is a pantheist who identifies God with His creation. Spinoza is a pantheist, for, he thinks that God is a thought in the human mind, as He is in a tree in the forest. For Berkeley, God is a spiritual substance and creation is a thought of God. Leibnitz's God is a monad of monads. This monad is transcendentally at the extreme end of the universe and from there it has given a pre-established harmony among the series of monads from the dullest to the clearest.

Kant's idea of God is transcendental, as He is beyond our experience. Schleir-Macher, Fichte and Schelling are pure pantheists, inasmuch as for them, the world is God, He being the soul of the world. Hegel's God is dynamically pantheistic; for him, God is the universe but this universe is not a finished product and is but in course of evolution, this evolution is a logical process and not a temporal one.

Herman Lotze thinks that nature-processes are states of the Absolute substance which means, his God is idealistic and pantheistic through love. Fechner thinks that God is to nature as our soul is to body. Nature is the body of God and the latter is above nature.

The unconditioned God of Hamilton cannot be known, because the conditioned alone can be known. He believes in agnosticism. Similarly, Herbert Spencer holds that infinite, unlimited and unrelated Absolute cannot be known. Royce thinks that our self and the external reality are identical. There is but one self.

Whitehead's God is an outcome of his relativistic idea. God experiences the eternal objects. He is thus prior and transcendental to the world. He is immanent also, for as the actual entities of the world come into existence, they are experienced by Him. As the world progresses through evolution, God also descends into the world of each moment by His experience of them. The world, thus becomes immortal being the object of His experience. Hence there are different natures of God and of the world, the primordial and consequent. The

multiple world of actual entities existing in spacetime and this world is synthesised in the eyes of God. He gives us a reconciled view of the antithetical idea of God and the world. God is permanent and the world is not and vice versa. God is one and the world is many, again God is many and the world is one. God is actual while the world is not; and we can reverse the relation. God and the world are both immanent and each transcends the other. Again each is creator for the other. As God saves each actural entity that perishes each moment by His experience, He is world's saviour and companion. He is a poet for the world, as He has harmonious vision of the world of eternal objects of possiblity.

The Proof of God (Indian).

In the Vedas we find aphorisms like this— There is one God, Who is the creator of the universe and on the sayings like this all the orthodox systems pin their faith and proof of God.

According to Nyāya, God exists because He has created the world. Udayanācārya speaks of our

- 1. N. Sutra. 4-1-19.
- Kāryāyojana dhrtyādeh padāt pratyatah S´ruteh Vākyāt Samkhya Vis´esācca Sāddha Vis´vavid abyah (Kusumānjali)

universal experience of God as the best proof of His existence. He gives some inferential proofs. From effects, conjunction, support, from the use of things, from the Vedas and from particular numbers an immutable and all knowing God can be inferred.

- (1) He gives this causal argument, from the effect we infer a cause. The earth etc. which are effects, like a pot, must have a maker.
- (2) The *Paramāņus* that are the ultimate constituents of the world, are discrete units. There must be some one intelligent to combine them.
- (3) The objects of the world that have weight cannot remain afloat in the air. But this world with a large bulk—does not fall through. This makes us think of an agent who makes it possible. Again the gradual decay of the world makes us think of an agent of it.
- (4) All the objects of the world have names, scheme of manufacture, etc. which have come down to us from an endless time. These must have issued from God.
- (5) There are operations in the Vedas that are proved to be true by their results. That these must have been given by some one, is beyond error.

- (6) Again there are authors of epics like the Rāmāyana. There is nobody on earth who gave the aphorisms of the Vedas, so these must be God's work.
- (7) Two particles of Anu are joined to form a Dvanu, and a trio of them makes Trasarenu; only a Trasarenu is visible to us. Now, there must be some one to cognise the formation of Dvanu before a Trasarenu is formed.
- (8) Some argue that as maker of a pot needs must have a body so the creator must possess a body. But there is no causal connection between body and an efficient cause or agent. So He need not have any body.

The Vaisesikas believe the scriptures and inferences to be the proofs of God. God Who is independent of Adrsta can be inferred as the creator of the world.

Patanjali gives us the following argument. Each man has some ultrasensorial knowledge of past, present and future as the germ of omniscience. This germ reaches an acme of perfection in some one Who is God.

Samkara believes in God on the ground of inference based on the sacred sayings of the scriptures. Rāmānuja and Madhva argue on the same line.

The Proof of God (Western)

There is no absolute proof of God unless we are prepared to accept it. No absolute or ultimate truth can ever be proved or disproved. In Greece, Plato is the first philosopher to give the proof of God in his laws. The proof is founded on existence of motion and change. There are two main classes of motions (1) Spontaneous and (2) Communicated, -of these two the spontaneous is primary. Soul gives the spontaneous motion and matter receives this as communicated. So soul is prior to matter. The motion of the universe must have a soul as its origin. The order of the motion of the universe and the heavenly bodies lead us to think that the soul is rational and good. In Plato the cosmological and teleological proofs are fused together, from universal motion to its source and from order to the divine mind as its ground.

For Aristotle, change comes to mean change from a potential form to one fully realised. The motion of the universe is not self-caused, hence it has some source which is God. There is nothing higher than God or otherwise, He would have moved towards it. Again as the source of all movement He must be existing and not a fiction. The existence of God is proved by Aristotle by his argument of unmoved mover; what is moved is moved by something else. To escape the fallacy of infinite regress we come to something which moves other things but has none to move it. This is God, the unmoved mover.

Anselm's God is that than which a greater cannot be thought of (it means greater in both magnitude and value). But actual existence is greater than existence in thought. So he concludes that God exists.

Monk Cawnilo refutes it saying that then an imaginary island more perfect than any existing one should be real and existing. Anselm replies that an imagined island cannot be most perfect by possibility, so the argument fails. He draws a distinction between the greatest conceivable, abso-

lute and relative. God is of the greatest conceivable absolute.

St. Thomas in his Summa theologiae gives five arguments. Firstly, the Aristotle's argument (1) Everything is in motion and there must be some mover Who makes, potential actual. It is not possible that there will be both motion and. static state for a thing at the same time or a self-movement. Again, we cannot go on infinitely from one mover to another. For, in that case, there could be no first source of movement. So God is the first source of movement. (2) The argument of efficient causes. Nothing is the cause of itself, otherwise it would be before itself, cause being before the effect. Again, if we have an indefinite and infinite number of causes and effects we cannot get a first cause or a last effect, for the series is infinite. So God is the first cause Who has no cause. (3) Argument from possible and necessary existence. Some existences are only possible and some are necessary and necessary existences are the grounds of possible existences. And one necessary existence depends on another and to stop infinite regress we have to postulate

something that is necessary but that depends upon nothing else. This is God. (4) Argument from degree of quality or value. We judge things as more good or true. This is done on a standard which is the greatest. This is God, the first two arguments give us transcendental and the other two immanent idea of God.

(5). There is a fifth thomistic argument. Some things which have no power of knowing, such as natural bodies work for ends as is manifest from their constant or at times frequently working in the same way for the attainment of that which is best. Now, such a thing as have no power of knowing do not tend towards an end unless it is directed by some being which has knowledge and intelligence.

Descartes, in his fifth meditation says, "By God, I mean completely perfect being. Existence is a quality included in perfection and non-existence is an imperfection, for existence improves an object. I cannot think of a non-existing perfect being without self-contradiction. Hence God, by hypothesis is perfect, must exist and is the only Being

Whose existence logically follows from definition¹⁷. For him, God must exist otherwise no adequate cause can be assigned to the existence of the idea of God in us. "It is impossible that God should deceive me", he says, "in meditation, for in all fraud and deception, one meets with some kind of imperfection. And God is not imperfect."

For Spinoza, there is no meaning in our search for proof of God. For him, God as the one substance, is absolute certainty. By substance, he means that which exists in itself and is conceived through itself. Such substance needs must be unlimited and uncaused by his very definition of it. Again, he defines God as a being absolutely infinite. Thus substance and God are one and He must exist. This is a proof by deduction as in Euclidean geometry.

Leibnitz gives four arguments for the existence of God. (1) the ontological (2) the cosmological (3) the argument from eternal truths and (4) the argument from pre-established harmony.

^{1.} A. E. Taylor. Elements of Meta etc. P. 400.

- (1) "For if there is reality in essences or possibilities, or rather in eternal truths, this reality must needs be founded in something existing and actual and consequently in the existence of the necessary Being, in whom essence involves existence to be possible is to be actual." This necessary Being is God. Nothing can interfere with the possibility of that which involves no limit, no negation or contradiction. God's existence follows from His possibility, as in all real possibilities there is a tendency to existence and in a perfect Being nothing can hinder this tendency."
- (2) Cosmological theory is a first causal argument and is derived from the unmoved mover argument. Every finite thing has a cause which again needs be caused. But to stop infinite regress we have a first cause which is God.

It is logically possible that every object of the world is not everlasting. They are contingent. This may be of the whole universe. Even if the universe exists eternally there is nothing within it which can show why it exists. Everything requires a

^{1.} Letta. Monadology P. 242, 276.

sufficient reason. The universe thus requires sufficient reason which cannot be inside the universe. There fore the sufficient reason of the universe is God. All particular things are connected in one system which implies one principle, one necessary substance, one God. This argument is not merely from the existence of order in the world to the existence of an intelligence which produces this order, but from the fact that the whole forms one system to the existence of one ultimate sufficient reason of the whole; otherwise there would be conflict.¹

- (3) All statements about essence are either always true or not true. Those that are always true are eternal truths. Truths are in some mind and eternal truths are in some eternal mind.
- (4) The argument of pre-established harmony. This depends on monadology. Like clocks keeping time, all monads have to move in harmony. Thus there must be one cause Who regulates them all. This is the monad of monads of Leibnitz. The perfect agreement of so many substances which have

^{1.} Latta. Monadology P. 239.

no communication with one another can come only from some common cause.1

On an empirical survey of the world known to us, we find things which cannot be the result of blind chance. It is due to some beneign agent. Pascal says—"The heart has reasons of which reason is ignorant."

Hume suspects all arguments and reasons about God, but he does not suspect the existence of Him.

Kant dismisses all the arguments founded on theoretical reasons showing their logical defects. His first endeavour is to disprove the ontological theory for this is presupposed by the others. He says, "The idea of existence does not always mean actual existence." He states further "My financial however affected very differently position is by a hundred real thalers than it is by the mere concept of them2 that is of their possibility. always synthetic. An existential propriety is If a thing is to exist it must possess over and above its notion, the additional quality of being present to the sense organs. It must be sensibly real, occupying time and space. From conception existence does not follow.

^{1.} Latta. Monadology P. 316.

^{2.} K. Smith. Kant's etc. P. 282.

Cosmological proof starts with the existence of the sensible world which is finite. These again depend on and are caused by something else that is not finite and is unconditional and absolute, the ens realissimum, as the being resting on itself, the cause of causes. Kant says:—

(a) The transcendental principle whereby from the contingent we infer a cause, the principle of causality, has no meaning and no criterion for its application, save only in the sensible world. (b) The inference to a first cause, from the impossibility of an infinite series of causes given one after the other in the sensible world. The principles of the employment of reason do not justify the conclusion even within the world of experience. (c) The confusion between the logical possibility of a concept of all reality united into one and the transcendental possibility of such a reality.

Now about the cogency of the teleological argument, (physico—theological argument) Kant says that the argument rests on the relation between God, the designer and not a creator and the world, the design as also on the transference of the idea of human skill to the divine.

In this way we conceived God as a worldarchitect but He is more than that. He is the life and soul of the universe. Here is a jump from the finite to the infinite and the most perfect being. Again world-architect has to work upon something which presupposes the existence of matter and there is no proof that he has created it. To make good this defect we have to fall back upon the cosmological and the ontological proof which have been proved to be unsatisfactory. In reply we can say about his first argument that existence does not always mean sensibility. Electrons and protons of modern physics do not posses this property but are existing particles. Their existences are proved as this offers the best explanation of the physical behaviour of atoms. This argument tries to bridge the gulf between concept and reality. The irrational cannot be real is an idea that rests upon this ontological argument which leads to an absolute or rational and coherent system of being.

Kant's second argument is a fallacy of Petitio principii. He makes an arbitrary distinction between the phenomenal and noumenal world, and says, "We cannot pass from the one to the other". Hegel does

away with this duality very aptly and makes absolute the cause of the world.

Lastly, for his argument against the teleological proof we have to say that the difference between mind and matter does not hold good now-a-days, as physical particles are mental constructs and mind is becoming something like matter with the behaviouristic school. So the divine architect can bring out matter from His mind. It is His selfprojection. Again, for finite and infinite we quote Russell, "Whatever finite number you mention there are evidently more numbers than that. The number of finite whole numbers must therefore be an infinite number.1 The infinite must not be confused with the indefinite or unfinished. It is not a negative property. It it a positive one having an eternal structure, that has a harmonious and complete expression of a single self-consistent principle. It is a completely self-determined whole. The finite is finite for its contents are not determined by the principle of structure. Thus infinite does not

^{1.} Russell-Hist. of W. Ph. P. 858.

mean that it has no last term nor finite means something that has a last term. The metaphysical and theological conception of the infinite is open to objection that a finite mind cannot form an adequte conception of such an idea. S. W. Hamilton and Spencer are of this opinion. Thus finite and infinite loose their airtight distinction.

There is a way of conceiving these proofs. They are the stages through which the mind passes from worldly consciousness to divine consciousness. For Kant, on the speculative reasons alone the supreme being remains a mere ideal. This ideal is flawless and complete. Its objective reality can neither be proved nor disproved. Transcendental theology can alone prove the transcendental concepts like necessity, infinity, unity, existence outside the world, omnipresence and omnipotence.

Now we come to the moral argument. Kant pins his faith on this argument only. According to him

^{1.} Taylor. Meta. P. 116.

^{2.} Waterhouse. The Phil. App. to Reli P. 55-57, 115.

^{3.} K. Smith. Kant's critique etc P. 299.

the moral sense is innate in us and is not derived from reason or experience. An action that is good is done not for its results but by an inner urge, a good will, the will to follow moral law, a categorical imperative of the heart. We do what is right but it must have a reward and this reward is not confined to this world alone, but also to a world beyond and necessarily requires the existence of one who gives this reward, and He is God. Our moral sense commands us to believe in Him, this is the logic of the heart. Rousseau supposes the belief of the heart as the convincing proof of God. "I believe in God as strongly as I believe in any other truth, because believing or not believing are the last things of the world that depend on me"

From this way of proving God we have proofs based on some human nature such as feeling of awe and mystery, aspiration, the sense of right and wrong and the like.

Waterhouse says that the ontological argument is possible only for the idealist; even then it proves an

1. Russell. His. Phi. P. 718.

universal thought, an absolute rather than a God. The evolutionary process has brought in our spiritual and aesthetic nature and if these were not in the beginning, we must ourselves have created them and then it must be unevolutionary, unscientific and a miracle.¹

The cosmological argument

That every event has a cause, is a principle of sufficient reason and from this we argue that then universe must also have some cause. Dr. Rashdall thinks as an idealist, that cause is interpreted as activity and this activity in individual cases is our individual will and that what is not caused by our individual will is caused by divine will. Again idealism means, matter cannot exist apart from mind and as universe is prior to man, the universe needs must exist in some mind other than ours. This is God's mind. Dr. Rashdall also proves the moral theory by saying that it is not subjective but objective and absolute.

^{1.} Waterhouse. Phil. appr. to rel Pp. 67, 68.

As the majority of us is of opinion that selflessness is better than selfishness and such other ethical ideas, we need must believe in an objective ground of morality. But absolute morality does not belong to any individual mind or to material things. So it needs must rest on an universal mind or God. Kierkegaard and Pascal think that the proof of God's existence is not necessary. To ask for a proof of God is an impiety for him. It is a disbelief. Revelation is the basis of our belief in God.1 Sir Arthur Keith is of opinion that "Design is manifest everywhere. We must postulate a Lord of the universe". 'Chance variation' of Darwin does not nullify this design theory. Because the chance production of this infinite cosmos by the theory of probablity, is out of question. Huxley's monkeys strumming on some type machines cannot produce a fraction of the books of British Museum within the short life of this universe (Approx 2000 million years) which science has been able to calculate.2

^{1.} J. Wahl. Phil. Way. P. 293.

^{2.} Waterhouse. Phil: appr. to rel P. 72.

Moreover, Darwinism accepts a progressiveness in nature towards a perfect design, against the block universe and perfection of nature previously supposed. Thus Darwinism gives support to design theory. Evolutionary 'survival of the fittest' has brought in the domination of human intelligence. Hence we can suppose an intelligent design throughout the process. Asha Grey says—Darwin's great service to natural science was in bringing back to it teleology.

Prof. Kemp Smith in his monograph, 'Is divine existence credible,' says that divine design theory ignores the distinction between natural and the artificial product. But it seems there is no hard and fast division between the two. Is the bechive according to him, an artificial or natural product? Or, the competitive actions of the plants, are they natural or artificial? Now about the minutest particles on earth, that is the atoms, we quote the opinion of Dr. Sulivan the famous scientist "Perhaps there is a hint of this in the modern doctrine that the atoms manifest something like free will." Again

^{1.} Dr. Sulivan. Limitations of Science P. 106.

free will is not blind chance. So there is no legitimate distinction between natural and artificial products of free thinking human minds.

"Again", says Smith "Design implies fore-sight and this is manifest in repetitive activities and does not apply to true creation. A truly creative mind of a scientist doing research work, does so to and from design. He has an aim in view as also the methodology of scientific work. Again, his objections against this theory of 'from design' is that 'It is not to actual facts presented to us but rather to a certain traditional way of seeing them. Actual nature in the raw does not present to us any overwhelming evidence of design".1 But the Professor should consider that "the seeing" mind is also a part of nature and life and mind occupy a considerably long period in the evolutionary process of the earth. So if there be a design in our mind it must be in the nature also, of which it forms a predominant part. In modern philosophy mind and matter are losing their border land and as Russell puts it-The material of which the world

1. Waterhouse-Phil. appr to rel. P. 75

is constructed, is neither matter nor mind but something anterior to both.

James Ward the psychologist, speaking of this theory says, that nature is teleological in the sense that we understand nature by this way. Waterhouse thinks that a blind and purposeless universe makes all true, moral and religious values useless. Again mechanism by which we dismiss purpose is a man-made idea.²

It seems, Bergson's Elan Vital is against finalism and design. But his Elan Vital is nothing but God. Again we must notice that design of God may not be static. He can, like a skilful player play with his design, or like a skilled artificer, merge with his design.

Russell says, "I do not myself believe that philosophy can either prove or disprove the truth of religious dogmas". Whenever we try to prove something we try to put our convictions and researches in a co-herent and forceful way that convinces ourselves first and then convince some receptive minds. Unless the mind is ready to receive a truth it will try to overthrow it either by inattention or by will.

- 1. Russell. Hist. of Phill. P. 841.
- 2. Waterhouse. Phil. appr. P. 77.
- 3. Russell. Hist. of W. Phil. P. 863.

In the teleological argument the stress is given on the general adaptation of the world for the existence and welfare of man or to the production of value. Sometimes the value is shifted to design as an eye of man. If by value is meant pleasure the argument has no meaning, but if by value is meant spiritual and moral value the argument has efficacy.

It seems evolutionary theories struck at the root of theism. But some like Balfour opine that for the higher values of life like truth, beauty and goodness, an intelligent guidance is necessary.

But purely mechanical teleology of Darwin is not in vogue now. Bergson posits an inherent teleology which is neither teleological nor mechanical. It is creative evolution. Again emergent teleology giving resultant predictable effects of previous conditions and emergent new types which are not predictable speak also of immanent teleology. It seems, human mind is inherently prone to regard the universe as rational and teleological.

Le Conte says—If we open the brain cap of a man we find the physical phenomena such as decomposition, recomposition, molecular agitations and

vibrations, but the man whose brain is opened sees nothing of these. He is presented with his thinking, willing and feeling or in a word he is a psychical person or self. So in the physical phenomenon an observer can see only nature but there must also be a person or self or psychical phenomenon. And nature is a self-existent, a complete infinite person who is perfect. Royce proves the existence of God saying that if absolute experience is not a concrete fact then our limited experience would itself be absolute truth. But this supposed absolute truth must be presented to some actual experience. This experience cannot be our finite experience. Therefore there must be some absolute experience to which it is presented. According to Dr. Flint we intuitively believe in the law of causation. Everything in the world has a beginning. So they have a cause and this cause is itself uncaused and seem to be mental. The first cause so far as reason goes is one, in one whole. Again, about ontological argument, he is of opinion that we have infinite ideas of infinity, eternity, perfection and so on. The ideas cannot be predicated of anything of the world. So they must be predicable to one who is

God. Dr. Martineau gives his ideas on moral argument as follow, "We have ideas of obligation and responsibility. From these we argue that there is a moral governor or judge to whom we are responsible. Again we have an ideal of perfection present in our mind; from this we reach a perfect being who possesses this."

His cosmological or causal argument is this:—
We find in the causal land notions of substance, power, force or energy, production and connection between cause and effect; these are present in us as inherent. From this we infer them as being present in nature as also the fact that it is regulated. This regulative energy is not blind but is a conscious force.

Religious Experience:

Even from the Stoics of Greek civilisation we find that in human mind the idea of God is inborn. The study of comparative religion shows

that theism is a universal idea for humanity and some common attributes of God are observed even from the hoary past. These are all powerfulness, all-knowingness and so on.

Again, the experiences and evidences of religious personages have some common features. These also can be counted as proofs of God. The experiences of the great saints and apostles cannot be neglected. This is also the opinion of Whitehead. He says, "Metaphysics is a descriptive science; direct experience and intuition are basic, proof is secondary."

There are degrees of truth, beauty and goodness in our human conception and these need must have an absolute standard towards which the relative values approach. These values form an unity which is the supreme value called God.

There is an urge in every living being to transcend his own status. This urge points to a transcendental something which may be called God.

^{1.} Schilp. The Phil. of W.-P. 535.

In relativity we find that the curvature of the physical world is due to the presence of matter. Mind world has curvature or crookedness. Mind, which now-a-days is not so foreign to matter, requires something for its curvature. This cannot be matter, because in the metaphysical curvature matter has no place. Here we have to suppose a supreme something which is the cause of all curvatures. This may be called God.

The existence of God like that of the Sun needs no proof. It is self-evident. Though it is not sensible, it is evident from the physical events which are explained in a better way than otherwise by our supposing a divine existence. Again, the religious experiences of those who are seekers after Him reveal that they experience Him as a sensible object. We try to prove Him by taking some hypothesis and the logic of the heart is the only criterion in the process. "Seek the kingdom of God and ye will find" as the Bible says. And the Indian philosophers refer to the words of the seers for a proof of God—Vedāhpramāṇam.

Scientists.

Dr. G. T. D. Hartog, Ph. D. in his "Footsteps' of God in the plant world" speaks of his belief in God who reveals Himself through the orderliness, complexity, beauty, inheritance, growth and reproduction of plant.¹

Dr. R. C. Artist in his article "Living cells speak their message" on an enquiry into how do the living cells came to have their present form and who set them in motion, says that it is an intelligent mind, a supreme intelligence who is God. All attempts to produce living from the non-living have so far totally failed.²

In his "Reasonableness of theism" G. H. Blount, M.Sc. writes—Order in experience of this world indicates that the model "God" of the theist is valid as far as the limit of our present experiences goes. The atheistic evidences are negative while the evidences in favour of deity are only insufficient.

J. C. Monsma. The Evidence of God in an Expanding Universe P. 104.

^{2.} Ibid. P. 119.

^{3.} Ibid. P. 125.

According to Dr. Edwin Fast, Ph.D. the theory of probability shows that when a sufficient number of tossing is made, a coin has the equal chance of being head or tail. But some skilful throwing may give the predominance of a head or a tail. These simple examples can be extrapolated to more complex cases and any deviation from a complete random result leads us to look to some directing intelligent influence. If we go back to 'O' in time we must accept the fact that in the beginning of time when the ultimate particles were made, their properties also came into existence as also their behaviour pattern, when we come to the more complex organic species their rational behaviour cannot say that these are due to chance.

Dr. J. A. Buchler, Ph.D. draws our attention to the order and design in nature, to the Water Cycle, the Oxygen Cycle, the Carbon dioxide Cycle and the Ammonia Cycle which indicate a planning and constructing mind.²

^{1.} Ibid. P. 152. ff.

^{2.} Ibid. P. 156.

Dr. R. L. Mixture, Ph. D., the Zoologist says that probably there is a million of species of animals and two hundred thousands of plant species which are not completely disorganised but have a pervading similarity of greater or less degree all through nature. It is certainly evident that at the back is the thoughtful planning of God who made the basic material and gave it the potentiality and directiveness of producing endless variations from it. Logic compels the author to accept the divine mind that conceived, planned and executed the variation and similarities rather than to assume that these came by accidental combination of elements or are cohesion of elements more or less done by environment.¹

The very word, "Is there a God" implies thought which cannot be conceived without an enabling power: this is the opinion of Dr. R. H. Comeron, Ph. D., the mathematician. He believes in God because He gave emotion without which race survival would be impossible. He believes in God



1. Ibid P. 96 ff.

also because He gave moral judgment and also because He gave us intelligent will.1

Dr. L. J. Zimmerman, Ph. D., is of opinion that there is a power within the seed which becomes active in the proper environment which also makes possible for change. It is not known in science who set in motion the laws of genetics and plant's growth. Again, it is not known wherefrom the first plant came; chance origin is illogical and hence an intelligent originator is imperative.²

In the opinion of A.C.D. Ivy, Ph.D., M.O., D.Sc., the physiologist, only those things have survival and evolutionary value which are adaptable and good for all people for all times and for all conditions. That is why religion, faith and thought and their effect on the society and individual, have been upward through the ages.³

Max Planck says "Religious and material science are fighting a joint battle in an incessant neverrelaxing crusade against skepticism, against

^{1.} Ibid P. 197.

^{2.} Ibid P. 194-5.

^{3.} Ibid P. 246.

dogmatism and against superstition and the rallying cry in their crusade has always been and always will be on to God".1

"As soon as one learns craftsmanship, he automatically learns much of the craftsman; so the more we delve into the intricacies of nature, the more we appreciate the nature of the "supreme craftsman". This is the opinion of Dr. A. M. Winchestor, Ph. D., the Biologist.²

In the opinion of W. U. Ault, Ph. D., God is largely a matter of faith. Faith is not foreign to one in any field of human knowledge. Much of our knowledge is accepted by faith. Some of our important areas of experience are real and of great consequence. Many rational men have given their evidence of a conscious personal relationship to God. We must accept these intelligent faiths. The concept is far more satisfactory than chance.³

C. B. Hamann says that if one looks through a microscope on an amoeba, he may be satisfied that

^{1.} Ibid P. 247.

^{2.} Ibid P. 165.

^{3.} Ibid P. 207 f.

this infinitely small animal is performing the vital activities by one cell which larger animals do by thousands and millions of cells. This is more than a chance. The various cyclic re-actions and inter-actions also rule out the chance factor. The stellar bodies are governed in a dependable way of order which speaks of the supreme mind that orders.¹

Dr. P. E. Adolph, M. D. opines that the basic cause of the neural diseases is guilt resentment, fear, boredom, anxiety, frustration, indecision, and doubt. The peptic ulcer is due to what is eating him. There are many nervous conditions in which fear and anxiety are the causes. The human body finds harmonious function when in tune with its maker. Without him we become prone to disharmony and disease.²

Dr. F. Allen, Ph. D. considers the theories of the origin of the universe (1) its illusory nature is left out, (2) that it arose out of nothing is also too absurd, (3) the third concept that the universe

^{1.} Ibid P. 219. f.

^{2.} Ibid P. 217-8.

exists eternally, is not acceptable. For the second law of thermodynamics shows that the heat is running down so that in an infinite time the universe would have reached a heat death. The adjustments of the earth for life are too numerous, according to the author, to be accounted for by chance. The motion of the earth in space and its inclination (23° degrees) give regularity to the seasons. The life supporting gas is high (about 500 miles) and dense enough to blanket it against twenty million meteoric showers per day. The atmosphere is also maintaining temperature for life and carries the fresh water vapour from the oceans. Four properties of water viz. its power of absorbing much oxygen, its maximum density at 4°c and so on preserve life in oceans, lakes, rivers, throughout the winter. The dry land harbours much terrestrial life.

The size of the earth is just what is needed for life. If less, its gravity would fail to hold both atmosphere and water and the temperature would be extreme. If the earth were of double its present diameter then its force of gravity would have been twice, atmosphere dangerously reduced in height and pressure increased to 30 pounds per sq. inch.

The winter areas would be great. If it were of the size of sun with the same density, gravity would be 150 times greater, atmosphere diminished to four miles, evaporation impossible, pressure increased to over a ton per sq. inch. Human beings would then be squirrel sized. If the distance of the earth from the sun were double its present then heat received from the sun would be reduced to one-fourth, orbital velocity one-half, winter doubled and life frozen out. If the distance were halved heat received would be four times, the orbital velocity doubled, season halved in length and life parched.

C. E. Guye has made a calculation of time and the chance probability of the formation of a protein molecule that sustains life by chance combination. He thinks that there is only one chance in 10¹⁶⁰ for the amount of matter to be shaken by chance; for this would be million times greater than that in the universe and it would require 10²³⁴ years. Proteins are made from amino-acids. If they are wrongly done, they may be poisonous. I. B. Leathes calculated that the links in the chain of a simple protein may be put in million ways. It is impossible for all these to be coincided. But

they do not produce life. It is only God who could have foreseen such a molecule, the abode of life and constructed it and made it live.¹

Dr. R. M. Page, D.Sc., the physicist says that a hypothesis to be true has to pass through three tests. We must assume that the hypothesis is true. Secondly we must be prepared to accept the testimony of many, for our observation is limited and lastly assuming that God exists we must accept that He is capable of revealing to us information of reality beyond our physical world. One of the great evidences that we get in the Bible is the series of prophecies concerning Lord Jesus which give us the knowledge from some other world; when we study the relationships which can and should exist between man and God, when one studies the conditions to establish the relationships and when one seriously sets about to fulfil these conditions, the relationship is established, the hypothesis is established.2

In his reasonableness of theism G. H. Blount, M. Sc. says that the evidences for theism

^{1. 1}bid. P. 23. ff.

^{2.} Ibid. P. 28. ff.

are not satisfactory but the evidences of an atheist are negative. Considering both views it seems that the atheist needs more faith and reason than the theist who is more blind. Religion does not rob us of freedom. The Bible says, "Come now and let us reason together." A man will believe God when he meets him. The author thinks that the proposition that the order has arisen from chaos is unreasonable to a man of reason."

- M. S. Congton is of opinion that science begins with probability and ends with probability. He says that upto the present the facts are thus and so. He thinks that by analogy to our intelligent agency in a world of rational values, we must accept the implications of similar rational activity and intelligent control.²
 - J. C. Cothran says that according to chemistry matter is ceasing to exist. Therefore, the existence of matter is not eternal and it was created all on a sudden. As the marvels of nature are stupendous, its creator is a superlatively intelligent person.³

^{1.} Ibid P. 130.

^{2.} Ibid P. 35.

^{3.} Ibid 37f.

Dr. W. O. Lundburg, Ph. D. in his 'Applying the scientific method' says, the scientific method depends on orderliness and predictability in natural phenomena. It is this orderliness and predictability of nature that speaks of revelation of God in nature and not of chance.¹

'Science', says Dr. P. C. Aebersold, Ph. D., 'is limited to explaining 'how' of things but it cannot explain the 'why'. Clear reasoning for this purpose demands the concept of God. Man and the universe, according to him, did not come out of nothing. They have beginning and a beginner.²

Dr. J. W. Klotz, Ph. D. opines that nature is complex and intricate enough to be produced by blind chances. Again there is a balance of nature which when man attempts to disturb, the result is regrettable.³

In writing about God, I. W. Knobloch, Ph. D. thinks that mere chance could not account for the first appearance of electrons or protons, of amino-acids, of protoplasm, of first brain. The

^{1.} Ibid P. 55 f.

^{2.} Ibid P. 61-62.

^{3.} Ibid P. 79f.

divine existence is the only logical explanation, for things as they are.1

Dr. O. C. Karkalits, Ph. D. says naturalism must bow to theism. Naturalism, according to him, is not very satisfactory about the origin of the universe. Naturalists accept electrons etc. to be But the second law of thermodynamics speaks of a remote finite time in which the world will reach heat death. Thus the electrons are not eternal. As regards internal reality, such as body and brain functions, they cannot be satisfactorily explained by physico-chemical principles. They may explain 'how' but not 'why' of it. Again why we have God consciousness and not the brutes, and to explain memory, conception and reasoning the naturalists have no answer. Further, the expanding universe pre-supposes a beginning where the component parts were in a dense state or "wound up" state.2

Dr. R. Carr. Ph. D. the Geochemist writes that there are two significant areas in Geochemistry.

^{1.} Ibid P. 88.

^{2.} Ibid P. 171 f.

These are determination of a time of beginning for the universe and the principle of uniformitarianism of Geology.

The Geologists determine the age of the earth from meteoritic materials and radioactive relationships. This gives us that the universe is not eternal. This is in accordance with the scriptures. The principle of uniformitarianism means that the geological or geochemical processes were present in the past as in the present, giving an orderly behaviour of nature. This eliminates chance.¹

Dr. P. W. Stoner, Ph. D. the mathematician and astronomer proves from the discovery of Dr. Hubble that Genesis I is astronomically true.²

We and God have business with each other and in that business our highest destiny is fulfilled, says W. Somes, the philosopher and psychologist.

A. C. Morrison, in his 'Seven reasons why a scientist believes in God's, gives some theistic faiths. Firstly, by answering mathematical law he proves

^{1.} Ibid P. 133 f.

^{2.} Ibid P. 137.

^{3.} Literary Digest Dec. 1946 P. 45.

that the universe is designed and executed by a great engineering intelligence.

He says, suppose we have ten pennies. If we want to take them out in sequence from one to ten mathematically, our chance of drawing of number one, would be one to ten, of drawing one and two in succession would be one in hundred. In drawing one, two and three in succession would be one in a thousand. In drawing them all from number one to ten in succession would reach an unbelievable figure, one chance in ten billions. The same reasoning leads us to think that so many exacting conditions are necessary for life on earth. If the earth instead of rotating one thousand miles an hour, rotates hundred miles an hour, the days and nights would be ten times longer, the hot sun burning up the vegetation. The earth is just far enough not to be parched from the heat of the sun. The earth is tilted 23° degrees. If it would not have been so tilted, vapour of ocean would pile-up continents of ice. If moon be only fifty thousand miles away and not as it is, the tide would drown the continents twice daily. If the crust of the earth would be ten feet thicker there would be no Oxygen.

If the ocean would be a few feet deeper, Carbon-dioxide and Oxygen would have been absorbed. If atmosphere would have been thinner, the meteors that bombed might have set fire to all parts of the earth. Because of these and many others, there is one in a million chance that life is an accident.

Secondly, the resourcefulness of life to perform its purpose speaks of an all pervading intelligence by which life has conquered earth, water, and land. Thirdly, animal wisdom and instincts speak of a good creator who help the otherwise helpless creatures. Fourthly, man has more than instinct the power to reason. Fifthly, provision for all living is revealed in the phenomena which we know, such as wonders and genes to-day. Sixthly, the economy of nature speaks of an intelligent creator. The huge growth of Cactus of Australia was stopped by an insect that lived on it only. Lastly, that man only conceive of God, is an unique proof.¹

We conclude the theistic ideas by giving our following five philosophical arguments of truth. Firstly, the belief of God is got directly and

A Gressy Harrison, Former President, N. Y. Academy of Sciences. Literary Digest Dec. 1946.

intuitively by the majority of men past and present. This intuitive belief is its own proof.

Secondly, there is the co-herence theory. If our belief in God coheres with other truths of sciences and arts, it has a chance of being true. By believing in a rational creation and in a rational creator we do not go against our rational nature and rational thinking which gives us the sciences and arts.

Thirdly, correspondence theory is a test of truth mainly for objective world and not for subjective things. Even for objective world the main factor is our belief in correspondence. There is no real correspondence any where. God does not really come under this test of truth but there were people who could prove God as a physical phenomenon.

Fourthly, pragmatic test of truth depends on verifiability. There were some seers who could verify the existence of God. Sree Ramakrishna's verifying instance is well known in the life of Swami Vivekananda.

Lastly, an authority, when it is reliable speaks of something we can believe as true. We believe in the statements of a newspaper, a scientist's view and on a seer.

There is a logical proof which means that all knowledge is due to our consciousness and God is the sum total of all consciousness. So God is at the root of all knowledge and truth.

Phenomenon and Noumenon:

Phenomenon is what is sensed by our sense organs or the appearances of the manifested world. Noumenon is that what is known by our rational thought. Phenomena are of two kinds, material and mental. (1) The material phenomena are those that we get through sensation. (2) Mental Phenomena are presented to us through thinking, feeling and willing. These are subjective phenomena. The objective phenomena are the changes in the organism and extra-organic changes through which the mind manifests itself to other minds. These are gestures, postures etc.

Phenomenon implies noumenon and appearances refer to things that appear. Noumena are realities, things in themselves. These are something that underlie and give rise to all phenomena which are known in and through this. This

noumenon is known by nous or reason. This is the infinite absolute and unconditioned God. Only by idealistic theory we can unite phenomena and noumena. The two are the two poles so to say, of the same thing. The reality manifests itself as phenomena.

The conception of Absolute, Infinite, Unconditioned transcendental:

Conception of the infinite: The etymological meaning in Sanskrit of Ananta is without end. In Indian philosophy we find the conception of infinite in the Vedas and in the Upanisadas. Brahman is called the infinite. The Brhadāranyaka says—infinite is that (unmanifested Brahman), infinite is this (manifested Brahman). On taking the manifested infinite from the unmanifested infinite the infinite is left out. (5.1.). In the Gītā, He is described as infinite without beginning, middle or end (11 Ch.)

In Dhavala, a Jaina commentory, we find various meanings of Ananta. In the first place Nāmānanta is infinite in name only e.g. popular use of the term as in literature.

Next is Sthāpanā'nanta where infinite is used with or associated with another object. It is not real infinite. Dravyā'nanta means persons having knowledge of infinity who do not use it for the present,

Gaṇanā'nanta is the numerical infinity used in mathematics. A-prādeśikā'nanta is dimensionless i. e. small infinity. Again Ekā'nanta is one directional infinity.

Ubhayā'nanta is two directional infinity as a line being infinite in both ways. Vistārā'nanta is a plain area. Sarvā'nanta is three dimensional infinity, like space. Bhāvā'nanta is a person having knowledge of infinity who uses it. Lastly Śāśvatā'nanta is ever-lasting infinity.¹ In Indian mathematics division of a number by Zero is infinity.

The idea of infinity comes from finish or end. This may be referred to both greatness and smallness. Endless and infinite are not identical. A circle is endless.

Greeks in general take infinite and perfection together. Anaxemander, Melissus and Plotinus,

^{1.} Rādhākrishnan. Hist. of Phil. E & W. P. 443 Vol.-1.

the greek philosophers think that the principle of the world is infinite. The Logos of Heracleitus comes to mean the Absolute in the sense of something separate from everything. Plato extols it as 'One' that is above any distinction.

Descartes calls God infinite and perfect. He also distinguishes between the infinite and indefinite. The latter being unlimited quantitatively and is applicable to time and space only.

Malebranche and Spinoza call space as infinite. Spinoza thinks of the attributes of God as infinite or complete. Each attribute is infinite which is an ultimate and irreducible energy.

In book II of his 'Essay concerning human understanding' Locke says, all human ideas, even the most complex, abstract and sublime, ultimately depend upon experience. They come from the five senses or from reflective consciousness. Even the idea of infinite comes from one or other of these two sources.¹

Experience cannot give the idea of infinity, for infinity can never be experienced. But the empiricists

^{1.} Encycl. of Brita.....Vol. 14 P. 272.

say,—'We get the idea of infinity negatively by contrasting it with the idea of finite. We can have a negative idea of it'. But Hamilton and his school say that there is nothing outside absolute to contrast with it. It is unthinkable. For rationalists the two are complementary ideas. They are positive and concrete. Each contains and is relative to the other.

'We get', says Spencer, 'the idea of the absolute from the idea of the infinite world, but the nature of this is unknown'. Mansel is of the same view.

Kant gives us a conception of infinity saying that time and space are infinitely extensible and divisible. Each time and space are its infinite forms. But they are within human minds. Indeed, for Kant, there is an implication of infinity in all our judgments which transcend experience. Space is given as infinity gives magnitude. Every determinate magnitude of time is limitation of one single time.

^{1.} K. Smith Kant's cri. of pure etc. P. 45.

^{2.} Ibid. P. 49.

Again Kant's conception of reason and of God is concerned with infinity.¹

Theists identify it with God. For Schopenhauer and for Wundt, it is will. For Bergson, duration which is nothing but the Elan Vital itself, is a 'continuous progress of the past which gnaws into the future'. This 'duree' according to him, is not finite. For Fechner and Lipps, it is consciousness. Bradley speaks of it as experience and Joad speaks of it as potentiality of real. For Lotze and Royce it is self-conscious personality. Alexander identifies it with space-time matrix of all reality and for Hegel it is the universal spirit.

William James defines infinite as self-representative system, like a universe map representing every bit of it even the map itself. Einstein reconciles finite and infinite by considering the universe as a moving sphere boundless and finite. W. Taylor says, infinity is not merely anything that has nothing outside it, but it is a harmonious self-determining and complete expression of a principle.²

^{1.} Lindsay. Kant. P. 137

^{2.} L. Barnett. Universe and Dr. Einstein P. 104. Taylor, Metap P. 116

The nature of Truth and Reality.

In Indian philosophy truth and existence are synonymous. But there are different theories as to the nature of the existent. In Rgveda, Rta is the truth of things, Brahman is truth, knowledge and all pervading. In the Upanisads we find 'In truth Brahman dwells'.1 The objects of knowledge are truth.2 The absolute is reality3 Brahman is to be achieved by truth and penance It (Brahman) is called truth. Truth of truth is that which leads us to Atman. Brahman is called the truth of truth.7 Truth is at the two extremities of untruth.8 The seers of the Upanisads come to know that truth conquers in the long run. Truth conquers and not untruth. The divine path that is taken by the seers that are perfect, is strewn with truth and the highest object of truth that is there

- 1. Kena. 4/8.
- 2. Mund. 1/1/3.
- 3. Ibid. 2/1/1.
- 4. Svetāsvatara. 1/15.
- 5. Tai. 2/6.
- 6. Brh. 2/1/20.
- 7. Brh. 2/3/6.
- 8. Brh. 5/5/1.

is also to be achieved by truth.1 Again in the Upanisads we find that the truth is sweetness in everything of the world. In fact real beauty and pleasantness lies in truth. Untruth seems pleasurable for a time. For, in a particular time space and person it is taken as true and appears to be pleasurable. Now we must note that in the Upanisads truth and reality are used as synonymous. The untruth that appears to us is only a relative appearance. In fact there is nothing untrue or unreal in the world. Every where Brahman or reality is existent. Our limited perspective has made it limited and relative. But naturally truth or falsehood of our phenomenal world is relative. What is true to us may be false to another person or it becomes false to my own self at another point of time. Thus the true and false appearances in the world depend on the individual and human point of view and when his worldly angle of vision is transcended, there remains but one reality or Being, the Brahman.

^{1.} Mund. 3/1/6.

This reality is Purusottama in the Gita. This Purusottama is the highest principle and is above this mutable world and is better than the immutable principle. The five Mahābhūtas, the earth, the water, the air, the fire, space, mind, intelligence and ego, these are the eight-fold Aparā Prakṛti of God. And there is the Parā Prakṛti which upholds the universe. So that He is immanent as also the transcendental highest principle as Purusottama. Thus it is real as transcendental principle and is real as world phenomena of Parā and Aparā Prakṛti.

Truth has various expositions in various aspects in Indian Philosophy. According to Buddha there are four noble truths—the first is the truth of sufferings (Duhkha), the second is that it has a cause (Samudaya), the third is that it can be suppressed (Nirodha) and the fourth is that there is a way out (Mārga). But Buddha believes, in an ultimate reality. There is an unbounded and unoriginated, an unmade and uncompounded Substance. Buddha speaks of a dynamic conception

1. Rādhākrishnan. Ind. Phil. Vol. 3. P. 380. Udāna

of reality. But it seems that he takes a middle view between eternalism and annihilationalism. There is no permanent $\overline{A}tman$, but it is not a function of matter. Soul has no entitative persistence only.

There arise four schools of thought in the wake of the teachings of Lord Buddha. These are the Vaibhāsika, the Sautrāntika, the Yogācāra Vijnānavāda and the Mādhyamika. The Vaibhāsikas and the Sautrāntikas are dualists. They accept the independent existence of mind and nature. They accept the permanent reality of nature. The Yogācāras on the otherhand accept the reality of nothing except Vijnana or consciousness, 'Sarvam Buddhimayam jagat'—the whole world is idealistic. Vasubandhu, an exponent of this school posits an Alaya Vijnāna, the cosmic consciousness, whose substratum may be characterised as Saccidananda The metaphysical absolute of this school is Tathatā which is real and eternal. To the Mādhyamikas there is no absolute reality, only a continuous production of phenomena. Nagarjuna speaks of two classes of truths, phenomenal truth and

^{1.} Rādhākrishnan. Hist. of P. E. & W., Vol. 1. P. 156/162.

transcendental truth. His Sūnya is the essence of things and is so called because no category of the world can describe it. It is to be experienced; without it nothing in the world is possible. To call it being is wrong, to call it non-being is equally wrong. The Nirguna Brahman of Samkara and the Sūnya of Nāgārjuna have much in common. Reality according to Jaina philosophy, is composed of two everlasting uncreated co-existing but independent categories of Jiva and Ajiva; Jiva or soul is the enjoyer and conscious; Ajiva is devoid of consciousness. Afiva is of two kinds—those without form as Dharma, Adharma, space and time and those with form as Pudgala or matter, which are of two forms, Anu or atom and Skandha or aggregate. They do not concern themselves about transcendental reality, but only of experienced reality. Reality is unity in difference. The possession of certain qualities in common makes us realise that they belong to one substance. Truth is relative to this stand-point. Reality is expressed in several view-points. These lead us to their Anekānta-Vāda. That all knowledge is probable. is relative, is given in Syad-Vāda. Reality is

three-fold in nature, it has origin and decay but still there is a permanent nature underneath. Thus a mango tree has origin, and decay but underlying all these the permanent nature of a mango tree remains. In Sāmkhya, truth and reality are not taken as identical. Sāmkhya assumes the reality of Purusa, the knowing self and Prakti or the object known. So far as reality is concerned both Purusa and Prakrti with three powers or Gunas are real, and Sāmkhya holds both cause and effect to be real, the effect being inherent in the cause (Satkārya-Vāda); the twenty-three principles are real also; thus the evolutionary cosmos is real. If any one wants to realise truth according to Sāmkhya he has to discriminate between Puruşa and Prakrti. In the Uttara Mimāmsā or Brahmasuttra we find that Brahman is the highest reality -the efficient and material cause of the world. Brahman creates the world and transforms itself into all things of the world. Brahma-sūttra identifies cause and effect; there the creation is also real. The Mimāmsakas assume the universe as real and independent of mind. The soul is eternal and omnipresent. But the Mimamsakas do not believe

in God. The Gods of the Vedas have no distinct existence. They have no body nor have they any existence beyond the Mantras or words of praise addressed to them. They do not concern themselves about the ultimate reality of the universe. Nyāya assumes sixteen Padarthas or categories. Of these the twelve objects of knowledge are real and a true knowledge of these leads to liberation. The Brahma-sūttra is commented upon by various philosophers. Samkara has a commentary on Brahmasūttra called Śāriraka-Bhāsya. This system postulates the Absolute monistic view in which Brahman alone is real and this reality cannot be existent in the phenomenal sense. Samkara's theory of truth is strictly speaking a radical realism. There are three realities so to say—the ultimate reality, the Brahman, and the phenomenal reality, in which there are two distinctions, the world phenomena and the illusory phenomena like dreams. But in truth there is only one reality which is Brahman. Another eminent commentary on Brahma-sūttra is Śribhasya of Rāmanuja. In this philosophy we find, Brahman, the empirical self, and the world are all real. But the other two are dependent on Brahman. These

two are the body of Brahman so to say. Ramanuja's Brahman is ever determinate and whole reality. According to Madhva, reality (Padartha) is of two kinds, independent (Sva-tantra) and dependent (Para-tantra). God is the only independent reality. The dependent is of two kinds, positive (Bhāba) and negative (Abhāba). The positive realities are two in number, conscious souls and unconscious entities like matter and time. Unconscious entities are of three kinds, eternal, like the Vedas, eternal-noneternal like time space etc. and non-eternal like the products of Prakrti. Śri Nimbarka's realities are of two kinds independent reality of Brahman and the dependent realities of Jiva and Prakrti. They have different-non-different-realities. Vallabha, the author of pure non-dualism, calls the world as real and as part of Brahman. Jiva, Kāla or time and Prakṛti or creation are eternal realities. The relation between Brahman, and Jiva or individual soul and Jada or inanimate nature is of pure identity. The Caitanya Vaisnavism thinks that God, Jiva and the world are real and there is a relation of incomprehensible difference-cum-non-difference between them. The world is real but Visnu is the ultimate reality.

Now we come to the Greek period. First we come to Anaximander who calls matter as infinite which is eternal and imperishable; this is also the divine essence.1 Pythagoras and his school directly sought in number the essence and substance of the real.2 Xenophanes speaks of reality as one unchanging, one uncreated. This essence is God. Parmenides calls reality as being. It cannot begin or cease to exist. It is one immovable eternal essence.8 Zeno and Mallisus agree with Parmenides about this. According to Heracleitus fire is the universal essence which is contained in all things, as their substance. Empedocles, Democritus, Anaxagoras and others call real as many and not one, while for the sophist, man alone is real and each man's truth is personal truth which he honestly believes as such. Empedocles names the four fundamental substances as fire, water, earth and air, all underived and imperishable.4 The corporeal according to Democritus, is made up of parts incapable of further

^{1.} Zeller. Hist. of Greek Phil. Vol. I. P. 248.

^{2.} Ibid, Vol. I. P. 369.

^{3.} Ibid. Vol. I. P. 585

^{4.} Ibid Vol. I Pp. 125, 129.

division. According to Anaxagoras there is an ordering and moving power behind the substance out of which the world is formed and this can only be the thinking essence, the spirit or mind. sprit must belong the absolute power over nature.1 Plato, the mystic, thinks of the forms as reals, while the sensible world is semi-real. The forms are uncreated and do not depend on God even. But Aristotle takes both form and matter as real and they together constitute the world. Again for Plotinus, reality is spiritual. Descartes thinks of reality as God, the only self-existent substance. On Him the reality of the world depends. For Spinoza, the unconditioned, self-dependent absolute substance God or nature, is real. It is absolutely infinite and perfect. Each mode of energy that cannot be reduced to any other is an attribute of substance and these are infinite in number which means complete. Real, for Leibnitz, are the monads. These are individual soul units, permanent in nature. self-contained and infinite in number, continuous in gradation and unlike each other in nature. These

^{1.} Zeller. Hist. of Greek Phil. Vol. II. P. 342 ff.

are not influenced by external agent because they are windowless. There is a divine harmony and teleology in the monads, guided by the monad of monads or God. Berkeley's realities are God, spirits or minds created by Him and the ideas innumerable which He has produced for us. Kant makes a difference between truth and reality. His truth is a relation of what we apprehend at one time to what we apprehend at another. According to him all knowledge is synthetic. It is connecting in time. We never apprehend the whole. We come nearer to truth by seeing things as a whole, by connecting the present experiences with the past and the future.1 The intelligent world is real but we cannot directly know it. It is in the order of nature and is in the moral will. We can never reach the ideal of intelligibility, but properly guided reason can progress in the way of understanding reality.2 Reality on the otherhand is a kingdom of moral selves having the attributes of holiness, happiness and

^{1.} Lindsay. Kant. P. 55

^{2.} Ibid Pp. 198-285

Again he is of opinion that thought when rational gives us the general nature of the real.² Reality for Bradley, is the Absolute. For him, there are degrees of reality. An appearance which is more all inclusive and more self-consistent is more real. The more harmonious, the more wide—the appearance, the more real it is. Reality must exist, existence is a form of reality. Reality is one having no discord. Perfect truth and reality have ultimately the same character. All appearances are necessary to the unity of the Absolute which is real.³

The Absolute Ego, the Absolute Self of Fichte in which the individual souls participate, is the cause of all experience. There is no reality beyond the ego. It is the knowing self and known object. The individual minds, many in number, are the expressions of the Absolute mind, the infinite moral will. The identity philosophy of Schelling leads him to the Absolute as the reality, a being in

^{1.} Joad-Guide to Phil P. 397

^{2.} Lindsay. Kant P. 295

^{3.} Bradley-Appr. and Reality. P. 430 f.

itself neither material nor mental but something common to both or identical in both. Nature and mind are both real and are expressions of the Absolute as its attributes. According to Hegel nothing is ultimately and completely real except the whole unity. It is the absolute and infinite truth which knows. The real is rational and the rational is real. The real is not self-contradictory. Nothing according to him, can be really true unless it is about reality as a whole. The world phenomena have a greater or lesser degree of reality. This whole reality is the Absolute. According to Hegel there is more value in the real as a whole. Thus an eye is more valuable in the body than when it is separated.

Will, according to Schopenhauer, is the sole reality. It is universal or will in general, analogous to consciousness in general of Kant. It is irrational will and is essentially blind and evil. It is the will to live at any cost. There is no individual will, for individual will is fraught with difference of time

1. Russell-Hist. of W. Phil. P. 758 f.

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and place.1 For Comte, the founder of positivism reality is centered round humanity. Everything else is not real for human purpose. Fechmer is the advocate of panpsychism which means that the universe is a society of souls of which God is the highest and all comprehensive. Material bodies are also souls. Thus, for him, both mind and matter are real. Reality in Bergsonian philosophy is a flux or change. It is the clam-vital. It is the living impulse, the thrusting force behind evolution. Plank's quantum theory, appears to dethrone the law of causation. It cannot predict with certainty which state will follow which; this is a matter which lies in the knees of the Gods.2 Lotze thinks that the universal substance is the ultimate reality with thought or consciousness as its sole attribute. Nietzsche speaks of reality as will, but his will is will to power, the will that struggles for existence in animate and inanimate nature. Corce, like Bergson and James, thinks of reality as mind or spirit, it is ever changing and ever coreative cosmic activity without beginning and end.

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^{1.} Russel. Hist. of W. Phil. P. 783

^{2.} Jeans. Mysterious Universe. P. 13

The whole universe is mind or spirit. It has two main types of activities, theoretical and practical. Theoretical is intuition and conception. is the undifferentiated unity of perception of the real mind's creativity impressing and objectifying sensation etc. Concepts are relations of things that are intuitions, these are universals. Practical activities are volitions about economic and moral ends, the latter is supreme. Prof. Plank says, "Consciousness I regard as fundamental." Space time are not independent of consciousness and objective reality perhaps does not exist. The Neorealists like Moore, take for granted the independent reality of the objects of our knowledge. Pragmatists like Pierce, James, Dewey and Schiller, believe as real the plurality of finite beings. This belief is due to our self-preserving instinct. For Pierce reality denotes the objects of those fixed beliefs which are the results of prolonged investigation of men having the same view. For James there is only one primal stuff or material called pure experience. Everything

^{1.} Datta. Chief-Currents of Cont. Phil. P. 95

^{2.} Joad. Phil. Aspect of Modern Science P. 18

of the world is composed of the stuff. Alexander's real is space-time. It is a kind of ocean whirlpool of which makes particulars. This space-time has some categorical properties like existence, universality, relation, order, substance, quality, number, motion characterising everything of the universe. These are empirical qualities. They have a hier-Space-time become point instants and these become motion; where these form a certain pattern, matter evolves. Life emerges when certain physicochemical pattern is formed and next comes consciousness where some living complexes are formed. From this highest quality we have a nisus towards deity. The ultimate constituent of the universe according to Russell, is a neutral stuff. Mind and matter according to him, are derived from this fundamental homogeneous stuff and are only different forms of arrangement of it.1 Jeans rationally believes that reality is projected according to mathematical laws. This reality which has more than four dimensions, is God's mind, of which our minds are so many atoms. This reality is a pure mathematician. The

^{1.} Joad-Phil. Aspect of Modern Science. P. 82

great architect of the universe now begins to appear as a pure mathematician. Empiricist Eddington's reality is an unknown something. It is the subs tratum of sense and science both of which are derived from this ultimate reality. They are wrong appearances of this reality which is mental and spiritual in nature. The scientific philosophy, in giving the characteristics of reality, gives the three following points. (1) It is real in the sense in which it is distinct from the phenomenal world. (2) It is mental. (3) In knowing it the subjectobject relation is transcended. It takes from the objective side a conception of degrees of reality and from the subjective side it takes different conceptions of knowing the reality, specially an intuitive or mystic way of knowing.2

Axiology

In the Vedas the moral and religious values are highly extolled. The concept of Rta, the order of things or the moral value of the world occupies a

^{1.} Jeans-The Mysterious Universe in 'Modern thought'. Pp. 93/104

^{2.} Joad. Phil. Aspect of Modern Science. Pp. 195.-227

prominent position there. On the positive side of this value there are honesty, rectitude, fellow feeling charity and the like and on the negative there are dishonesty, back-biting and the like. There are social values, such as, our debts to the seers, to the manes, to humanity and to animals repayable by Vedic studies, sacrifices etc. called the Great Offerings.1 There are political values and the king should possess these. He should enjoy public good will, should have friends etc.2 In the Upanisads we find transcendental Brahman as Siva or the good. It is the cause of all fear instinct of the world.4 It is bliss in our heart and is the cause of all fearlessness. It is the cause of all our objects of desire.5 It is the truth of truth.6 As regards moral and religious values Upanisads are full. It gives the idea of the highest value for man, the transcendental Brahman. Brahman is the name, the form, the word, the mind, the will, the capacity to remember, the concentrated

^{1.} Tait-Up. 6-3-10-5

^{2.} Rg. V. 10-124

^{3.} Mund Up. 7

^{4.} Katha Up 2/3/2

^{5.} Brh-Up. 1-4-15

^{6.} Brh. Up. 2-1-20

thought, the specific knowledge, the vigour, the food, the water, the energy, the space, the memory, the hope, the vitality. Indeed it is everything that is of value to us; for it has entered every inch of the creation.

Jainism speaks of high moral values which are charity, innocence and the like. Buddhism is out and out ethical. Its moral value is its chief characteristic, though it has philosophical values as well. Though it gives no special attention to axiological discussion yet in this system Nirvāṇa is of highest value to us.

Like the classical Greek philosophers, Indian philosophy identified value with reality. The sixteen Padārthas or categories are of real value for Nyāya. The Vaisesikas think of particularity of individual souls and of atoms as really valuable; though general relations are not denied altogether, this system pins its value on particularity alone. Samkhya value is both subjective and objective which are Puruṣa and Prakṛti. It takes evolution

^{1.} Ch. Up. 7, 1-ff.

^{2.} Brb. Up. 14.7.

as real and valuable; the evolution takes place through twentytwo principles with Puruṣa and Prakṛti at the head. Again it takes as valuable the necessity of doing away with physical sufferings, sufferings of the soul and sufferings due to gods. Advaita Vedāntic value is in Brahman which alone is real. Nothing else is of value to this non-dual monistic philosophy in an absolute sense. In Pūrba Mīmārisā, Dharma or those actions that lead to higher good, are of highest value. The vedic rites lead to such excellence.

Coming to the Greek philosophy we see, for Thales, the value of the universe lies in water and for Anaximander, infinite matter is of value to us. With Anaximenes, air is the only valuable thing in asmuch as it is the principle of life. Phythagoreans give number as valuable. Parmenides thinks the unchangeful being of value to us and becoming is of no value. But for Heracleitus, change and becoming is really valuable. It is momentary change. The four elements are valued by Empedocles as fundamental, the force of love and hatred moving them. Atoms are of fundamental value to the atomists like Luecippus and Democritus. Anaxa-

goras was the pioneer in ascribing teleological value to philosophy. His theory is valuable to us for Nous or intelligence is the moving force in the universe. So long the moving force of Empedocles or of the Atomists was material, but for the first time in Greek philosophy, mind or intelligence appears as the moving force. Up to this date it was blind force that acted on blind matter, there being no teleology behind the universe. Protagoras the sophist, took humanity as the most valuable object in the universe. 'Man is the measure of all things', he says. So long rational thought was of real value to us and not our sensations, but now for Protagoras, our sensations alone become true. For Socrates, knowledge is the sole virtue and moral actions are based on and spring from knowledge. Wrong doings arise from ignorance. This is also the case with the Megarians. To Cynics on the other hand, the hedonistic ideas only are of value. For Plato, due performance of every faculty of man, is a virtue. For him, there is virtue of reason which is wisdom, the virtue of the . noble half of the mortal soul which is courage, that of the ignoble half which is appetite and self-

control and virtue of justice meaning proportion and harmony of the three above. Plato assumed ideas to be essence of things, they being outside the things; for Aristotle, essence of things lies in a compound of universals and particulars. Real value of things is their universality in particulars.

For Kant, the real value, the real excellence of a human being lies in his moral life. The moral value of our action depends on our free will. An action done under compulsion lacks moral value. Moral action is done in accordance with the categorical imperative which we get from our soul. We are in a way self-determined in our moral actions. Kant, in his critical philosophy, seems to speak of two kinds of values. He takes into account two realms, one is phenomenal and the other is noumenal. Thus we have two kinds of values. The phenomenal values are of those things which we get from experience and theoretical reasoning. But noumenal objects are got from our practical reason, these are of moral value to us. For Hegel, the whole is more real than the parts, ultimate reality is in the whole.

^{1.} Stace-Critical Hist, of Greek Hhil. Pp. 223-24.

Hegel introduces a degree of reality. If the Absolute is the ultimate reality, it has the highest value. As the parts are real so they also have values too. The world is not valueless. The implication is that the Absolute of Hegel has the highest value we can think of. According to Neitzsche, the ruling values of the world are the good, the truth and the beautiful. But these are instinctive. The will to power is the real instinct of man. The good, the truth and the beautiful are not absolute but are relative values. These values are guided by our instinctive will to power. Lotze speaks of value in an analytic way. Values mean the satisfaction which we experience from them and they require some minds to recognise them. 1 Bradley speaks of good as equated with worth. It satisfies our desire and it gives us rest with contentment. For him, goodness is not ultimate or absolute; it is a partial aspect of the nature of things : goodness is an appearance. It is transcended in the absolute. Since appearance is lost, the goodness is a main and essential factor of the universe.2 The world of reality is a

^{1.} Bradley. Outlines of Phil. of Religion. Pp. 123. 157.

^{2.} Bradley. Appearance and Reality., P. 266.

world of values of human or finite minds. Values are not absolute but measured by degrees. Values, according to Alexander, are tertiary qualities, Values depend on mind. They are not external qualities of things. They are amalgamation of the defects with human appreciation of objects. The values like truth, beauty and goodness depend on mind; truth is belived, beauty is felt and goodness satisfies us. These values are interactions of mind and reality. Primary qualities are of both subjects and objects, secondary qualities are of objects, tertiary qualities or values are of totality of knower and known, of subject and object. They qualify both of them. They are real; for both mind and objects are real inasmuch as both of them are the products of space-time.2 Lloyd Morgan, in sympathy with Alexander says, 'Just as at the naturalistic base of things there is a space-time frame, so there is a value-frame founded on spiritual reality and it is equally real and independent of human

^{1.} Bradley. Truth and Reality. P. 67.

^{2.} Datta. Chief Currents etc. P. 430.

mind. It is not man made but we are made by it'.1

To Whitehead, value is a function of limitation. All values are of finitude which is the necessary condition of activity. To exist is to have value, and existence implies pattern. But activity is also necessary for value. Again, there is the feeling theory. The basic factor in his value theory is the favourable or unfavourable reaction of the organism to the stimuli around it. The stimuli may be theoretical or from actual bodies. Thus in satisfying want, likes and dislikes come as the sign of good or evil.2 The world of persistence is the world of value, it is timeless and immortal. This world of value is activity in the adjustment of potentiality or realisation. This activity is expressed in our moral and æsthetic judgments. The world of activity is modified by the world of value as it receives pleasures or disgust from such evaluations. The world of value has within itself good or evil. Different values require each other and there is co-ordination

^{1.} Muirhead Cont. Brit. Phil. P. 305.

^{2.} Schilpp. The Phil. of Whitchead. P. 437 f.

The world of value according to him, exhibits unification of the world and of personality. God whose existence is founded in value, leads to an ideal co-ordination.

Meinang's 'Theory of Value' is connected with his theory of objects. An objective which is different from an object by itself, is an epistemological abstraction. 'It is something thought of as existing or referred to its place in the real world'. Value belongs only to objectives or is the content of feeling where this is mediated by judgments or assumptions. It is measured by pleasure or pain and is felt in its assumed existence or non-existence. It has a non-existent objectivity:

Mc Taggart, speaking of value in the universe, gives a list e. g. Knowledge, virtue, centain emotions, happiness, extent, intensity of consciousness and harmony. On the question of estimating all the values of the universe, both final and pre-final, he is of opinion that the pre-final stage is finite in time

^{1.} Ibid-P. 682 f.

^{2.} Datta. Chief Currents of Cont. Phil. P. 297.

and the final stage is infinite. The value in any stage waries, other things being equal, according to its duration. Limitation of value depends on its boundedness and not on its living Subspecie temponis. If the latter case be taken, the final stage will have infinitely more value than the aggregate of all others. And in that case the universe will be infinitely more good than bad, for the final stage is of unmixed good.1 Dewey says To call an object a value is to assent that it satisfies or fulfills certain conditions'. An activity or a thing is a good or a value if it furthers all-round growth. They are of value in relation to their fruits of everyday experience of both personal and social existence. According to him, evaluation takes place only in case of perplexity, as when a food is palatable but not healthy we go to evaluate it either for a present action of pleasure or for future health. Evaluation is a relationship of means to an end. The value is not determined in advance. Each philosophical system is, for Dewey, a recommendation of certain

^{1.} Muirhead. Cont. Brit. Phil. P. 269.

^{2.} Schilpp. Phil. of Dewey P. 433, 434.

^{3.} Ibid P. 235.

types of values as normative which directs human conduct. Philosophy when generically defined, is concerned with problems of being and occurrence from the consideration of value. Ultimate values are not ends-in-themselves but ends-in-relationships. It is ultimate in the sense of coming last in a given temporal series. It acquires such value because of its place in the temporal manifestation of inquiry. It is ultimate in use and function and not from any inherent nature.2 According to him a reconstruction of economic, political and religious institutions on scientific lines and on international basis about values such as peace, freedom etc. would lead to an ideal condition. His is a melioristic attitude and not a luxury of knowledge, a theory of valuable consequences, and an ethical pluralism in which such goods as health, vigour, education, business and other social values arise.3

Positivists think that no axiology is possible and normative science gives no knowledge at all-

^{1.} Ibid P. 87.

^{2.} Schilpp. Phil. of Dewey P. 594.

^{3.} Datta. Chief Currents of Cont Phil. P. 225

Though Santayana does not speak of value theory in particular, he speaks of good and truth. Good is a harmonious adjustment of individual and social mind in all its natural functions. It is also an influence, a transmutation, a union with God. Truth according to him, is sometimes beyond truth as all morality is. A truth which is potentially perfect, is beauty.¹

Durkheim speaks of all value as social value. By this he gives the origin of value in general. For G. E. Moore, the value world is beyond the world of facts. His values are realistic with an intuitive approach and are not analysable. Thus if we go to analyse a thing of beauty we would be landed nowhere. Bergson's value takes its origin from emotion. This emotion gives a connection with life principle which is the source of expansion and freedom of moral and religious principles.

Jean Wahl speaks of the subjective and objective conditions of value. Subjective conditions are in the mind in its thinking, feeling or willing aspects.

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^{1.} Santayana. Realm of Spirit P. 216. Realm of truth P. 139

^{2.} Hill. Contemporary Ethical etc. P. 294

There are objective conditions of value such as rarity, which economics takes into account. There is also a time factor in value, as old wine is more valuable than new one. By our reactions, oppositions to persons and things we come to fix up value types. There are also according to him, relative values as well as absolute values. Relative values change with time and space, while absolute values are more or less permanent such as those of common characteristics of man. According to him, value is not stable but there is movement of value in the human soul, it is transcendental and transdescendental1 both. In choosing and creating we transcend the present value. We transdescend value when we reach down the ultimate limits, the primitive feeling or experience of value.2 Pringle Pattison says that nature does not exist for itself. It is expressed in terms of conscious value. Every idealistic theory has a logically unsupported judgment of value. M. Urban speaking of axiological idealism says, it consciously recognises the inseparability of

^{1.} Jean Wahl. Philosopher's Way 252 f

^{2.} Ibid P. 260

value and its intelligibility. Epistemology is a part of axiology.1 Truth has always a reference to value. This is for him, the minimum of idealism². Values have objectivity independent of mind. This is called realism in axiology. The objective side of value is based on the cosmic value principle. Axiological idealism cannot but presuppose a cosmic significance of value. But a cosmic value destroys its human nature. Urban's philosophia perennis is a synthesis of idealism and realism and it takes value and being as inseparable. It presupposes a transcendence of realism and idealism.3 In 'Twentieth century philosophy' Runes says that many are forced to recognise value as residing in the mind of God which contains a fundamental truth.4 According to Joad there are three realms of being. The material realm of sense data, the mental realm which is aware of the sense data and a third realm where there are subsistents. These are changeless objects. These are objects of value

^{1.} M. Urban. Beyond Realism and Idealism P. 64.

^{2.} Ibid P. 70

^{3.} Ibid P. 254 f

^{4.} D. D. Runes. Twentieth Century Philosophy P. 69.

as is known in religion, ethics and aesthetics. They may be in a fourth realm.1 The awareness of value of art is fleeting and uncertain experience.2 The world of value is a shining glory, the direct vision of which man is unable as yet to endure. Joad gives three theories of values (1) The objective theory maintains that there is an objective moral order which subsists independent of our knowing it. (2) According to subjective theory of value, ethical judgments are propositions of our feelings and are either true or false. But positivists like Ayer think that ethical judgments are not propositions at all. They are only expressions of our feeling. The indirect subjective theory of value speaks of them as human and created. Again, some are of opinion that these values are arbitrarily created, while others think that they are not such (3) Emotive theory of value speaks of ethical and aesthetic judgments as giving us information of our feelings which are of interest to psychologists.4 Value means

^{1.} Joad. Phil. Aspect of Modern Science. P. 259.

^{2.} Ibid P. 301.

^{3.} Ibid P. 302.

^{4.} Joad. Logical Positivism P. 117

a psychological interest in a thing, a human interest or appreciation. It is an appreciation both individual and social. Prof. Seligman puts it thus, value depends not only upon the fact that each individual measures the relative urgency of his own various wants, but compares them consciously or unconsciously also with his neighbour's wants. Again, there is also a biological consideration. We human beings have some biological instincts of desires and satisfactions. Life and its needs give values to things that go to satisfy them. Thus biological values become economic values in the evolutionary process. This biological value is teleological and hence there are some absolute values which give significance to our values of life. Economics is severally concerned with value in exchange. But this exchange value depends on the value in use or utility.

The different values are dealt with in different sciences. Economics deals with value in exchange primarily. Ethics deals with moral values. Aesthetic values are not generally judgmental and hence are not called values. Religious values are not biological and do not correspond to any instinct and so they are not values properly called. But as

religion has genesis in fear, we may call it biological.

Political and social values are brought under the heading of ethics.

From another angle there are three classifications of values. The psychological values, have connections with the human instincts. There is also the institutional classification, such as social, political, ethical, economic aesthetic and religious. Axiological classification recognises the triad—the good, the beautiful and the true. Generally values cannot be measured. But values that contribute most towards our life as a whole are ranked highest. Thus economic values are the lowest while aesthetic, logical and the religious come in a hierarchical order. Values are real in the sense that they are operative and effective on human minds and on human actions. They are also real in the sense of not being false. They are not subjective but are inherent in the nature of the reality. They are part of the nature of things themselves.1

^{1.} Ency. Br. Vol. 22 P. 960.

Holism

From Holos meaning whole, this theory takes the existence of wholes as the fundamental factor of the universe. Nature is made up of discrete concrete, bodies which cannot be separated. The parts are abstract and whole is more than the sum of the parts.

Holism tries to bring a complementary corrective to the analytic and machanistic scheme of science.

The parts are not fixed or constant characters in the whole. They vary with different environments. The whole on the otherhand depends on the parts for its character.

In evolution we find a progress to a greater complexity, inner direction, unity and central control. This progress of the whole goes up to a point, when it suddenly mutates to new type which again progresses holistically until a new higher life takes its origin all on a sudden, from more mechanistic to more holistic unity; from electron to personalities; there is thus the movement of a whole.

Holism is a creative activity; the "preformation" view is now-a days discarded.

Creative view is now the most accepted theory in which the old gives rise to an imergent or something new. When the parts fail to explain a new phenomenon, the wholes must be taken into account. The creative universe where so many new phases are seen to take their origin, is thus a holistic universe. The categories of causality, freedom and determination, individuality and mind-body problem all of these have a meaning in relation to this theory. Now the holistic cause is creative and is more reasonable than the mechanical causation. So the new appearance is possible.

In the question of freedom of soul we find that in the causal chain the element of freedom creeps in producing an emergent entity. This freedom broadens with evolution until in man it attains a considerable dimension and forms the basis of moral responsibility in us.

As regards individuality, the organic unity of the whole is the foundation of all individuality. This individuality is everywhere in nature but in man its expression is highest; individuality becomes personality in man.

As regards the relation of mind and body we find that in evolutionary process material and chemical processes have produced the life principle and in the matrix we find the two united together to form a whole. This relation of whole and part in us is the relation of subject and object, the mind and boby; it discloses the fact that they are the phases of one and the same reality.

In holism there is a transformation going on. In organic life the external material is taken into its own system, is assimilated and in the mental plane the external stimuli are taken up to form the psychological entity, the self. The external becomes internal, the necessary becomes true. In mental plane we find that gestalt psychology has arisen which gives additional strength to holism. Mental concepts and judgments are all unknown to lower animals. The universal concepts are all human constructs. The higher sciences are symbolic. Thus we proceed from wholes to bigger wholes; from smaller truths to greater truth. Mind proceeds from lower holism to higher holism.

These mind-wholes, such as blended percepts, may better be called holoid. The mental blended whole

is more powerful than the whole found elsewhere. The wholes built up by sciences, politics, and religion are dynamic and are revolutionary in nature. They are building up still greater wholes of truth, beauty and goodness for the posterity.

In sociology we find that the society, the state, the church and the like institutions, are due to our whole-forming capacity but they are not real wholes but holoids. The faster the advancement of human progress and religious upliftment the more the individual wholes are in danger. This requires consideration. The reality that is a transcedental being, is unknowable and holism can say nothing as to its relation with it. The universe is in the making and wholes are being made over and over again.

In conclusion we find holism gives a good interpretation of spirit, in the world pattern. The opposition of matter and spirit, temporal and eternal, phenomenal and real are reconciled. Each is meaningless without the other, each gives value to the other, each is part of the other in the world phenomena. Truth, beauty, goodness and love

all have their origin in holism, where part and the whole co-operate for these ideals of life.1

Logical positivism .

The latest development in philosophy is logical positivism or logical empiricism. The prominent group organised at Vienna composed of Schlick, Neurath, Carnap, later joined by Riechenbach and Ayer, formed the logical positivist school. Their aim is to find out a grounding for science and to prove the meaninglessness of metaphysical enquiry.

The Viennese circle of logical positivists started their school with Wittgenstein's conception of meaning of a proposition. His opinion on "sense of proposition' is the method of its verification. All significant propositions according to the logical positivists are reducible to protocol statements or simple propositions that are derived from experience and verifiable by it. Metaphysical propositions cannot be so proved as they deal with ulterior reality. Thus their meaningless philosophy has nothing to do with synthesis of scientific truths and

^{1.} En. Br. Vol. 11. P. 640

is not to strive for a world view. It is the function of philosophy to analyse the statements of science, study their kinds and relations and analyse terms as components of those statements and theories as ordered systems. According to them, philosophy can study the logic of science which consists of two parts (1) The logical syntax. It analyses complex and compound sentences into simple sentences and simple sentences into words discovering the laws governing them. It discovers their logical consistency. (2) The other branch of logical science is semantics which considers the relations of linguistic expressions to objects denoted by them. There are two sorts of languages, the protocol or the language of personal experience and physical or the universal laws. The former can be verified but the latter can never be. The usefulness of this system is that it tries to fix up the meaning of the subject with reference to the context first and then to enter into any controversial use of it.

Personalism or Personal Idealism.

Though it takes a distinct shape in America, personalism as a philosophy is as old as Heracleitus

of Greek philosophy. For Heracleitus mind is real "Man's own character is his daemon." Anaxagoras mind is the foundation of existence and for Protagoras man is the measure of all things. Socrates supported the cosmic personal character of moral. In Indian philosophy this question of personality is as old as creation. The famous Purusa sūkta speaks of the first object of creation as Purusa or Person.1 He has four feet, one composing the living creation, the three other are immortal in Heaven.2 In the Upanisads Brahman is called the supreme person.3 The immutable is called Purusa.4 The transcendental self is called Purusa. This Purusa is immanent. Purusa is the creator of the universe.7 The most subtle and the most gross.8 The Purusa is indestructible. He is

^{1.} Rg. Veda X 90.

^{2.} R. V. X. 90. 3.

^{3.} Katha 1/3/11, 2/3/1. Prasna 5/5.

^{4.} Mundak 1/2/13.

^{5.} Mundak. 2/1/3

^{6.} Mundak. 2/1/10.

^{7.} Mund. 3/1/3.

^{8.} Svt. 3/9.

the spring of all action. Purusa is the conscious self in man. Purusa is that what is past present and future. He functions without the organs; the Purusa has infinite dimensions. In the Gita we find personalism postulated in various ways. There are two persons one is changeful which is the phenomenal world and the other is immutable one. There is another Uttama Purusa called Paramātman who governs the world as its immanent principle. He is called Purusottom by the people and the Vedas.

It is named as voluntarism, spiritual realism, transcendental empiricism, personal idealism and vitalism in Western philosophy. There are two schools among the thinkers of this philosophy; one is the theory of thought and the other the theory of reality. In theology personalism holds that reality is personal and this person is self-conscious and self-directive both as finite individuals and as

^{1.} Ibid. 3/12

^{2. ,, 3/13.}

^{3. &}quot; 3/15.

^{4. ,, 15/16, 17, 18.}

supreme creative intelligence, which is the world ground and source of all reality.1

On an epistemological point of view, this school of thought postulates that human perceptions are true and worldly phenomena are intelligible to us inasmuch as these arise from an intelligent source. Pragmatically it holds that life is more important than any verbal form of expression and ethically it maintains that without freedom there can be no morality and moral order is the nature of things inasmuch as cosmic order is ethical and moral laws are inexorable. From an aesthetic angle it maintains that there is an inherent harmony between cosmic personal character of the forms of beauty and things and individuals, so that the can respond to the former. Religiously this school thinks that self-realisation comes by the subjugation of abnormal selfish individual interest to the highest values of life.

In politics personalism gives personality the supreme value in life and social order should be

^{1.} D. D. Runes. Twentieth Century Philosophy P. 323.

such as to give the best possible opportunity for self-development physically, mentally and spiritually. From a psychological point of view personality is real and creative and as such opposes mechanistic and behaviouristic schools of thought. The bearing of personalism on science is that it looks upon evolution as teleological. The supreme creative intelligence is both immanent and transcendental to the individual person. It has the highest place in the philosophy of 'emergence'. Smuts conceives personality as culmination of a series, and, whilst holding with Bergson that all evolution is 'creative', finds in the personality of every human being a unique creative novelty.2 Personality, Dr. Max Scheler conceives as a new type of being, emerging in humanity, together with new type of values and acts.8-It is Main De Biran who is truely the. first personalist in philosophy, His philosophy of effort, is volo ergo sum, I will therefore I am. The person as self determining and self-active

^{1.} G. C. Smuts. Holism and Evolution.

^{2.} H. D. Oakeley. Encyclopedia Bri. Vol. 17 P. 613

^{3.} Ibid.

is the main point of his system. Cournot in his philosophy of probablity denies mechanism in continuity and posits personal and purposive continuity.

Ravaisson holds nature to be personal, life is self-organisation, causality is movement by spiritual activity. Self-realisation of personality is selfforgetfulness. It is to simplify one's self. Renouvier is Hegelian in personalism. He holds that the only reality is that given in consciousness. Among British personalists Locke, Berkeley, Hume, James Ward, T. H. Green and the Cairds stand prominent. Berkeley propounded the activity of the immanent supreme creative person. German personalism is enriched by Wolf, Kant, Jacobi and Hegel. Descartes thinks that our personal experience cannot be doubted and herein lies our undoubted truth. The monads of Leibnitz are personal spiritual entities. As knowledge of Kant depends on the categories and forms of thought, his philosophy is personalistic. Hegel is primarily an absolutist but his absolute is free, self-conscious and selfmanifesting spirit. It is dynamic. Hence its central idea 'Begriff' is personal. The German

school has leanings towards the doctrine of consciousness. The German school influenced some French philosophers. The success of personalism lies in the fact that it bears a relation to new scientific discoveries like theories of relativity, indeterminacy and others; it has provision for the new out look in the thought-world, it has bearing on education, it has kinship to religious interest and is necessary for democracy and communistic views of society.

"Personalism has long held the theory of relativity namely that time space are the forms under which we conveniently relate objects and events to each other and ourselves". The most continuously permanent thing in creation is the demand of the human soul for freedom, the thirst after fulness of life and opportunity. Personalism offers the best opportunity for freedom in society. In education personalism speaks of freedom. Personalism takes middle course between the fixed mandatory system and the free choice system.

^{1.} M. Farber. Twentieth Century Philosophy P. 335. (Ed. Ruens.)

which he brings with him to experience and which urges him in allactivities to seek value. Personalism wants education to bring out the full value of life, the meaning of history of culture, self-discipline of morality and of religion. With personalism moral values are the most real values of life. It shows how the unity in our personality is lost by our wrong and self-deceptive deeds.

Personality believes religion to be the legitimate demand of every man. It believes that love, good will, and selflessness are the basic principles for humanity; for, by these ways the best person in society is produced. In democracy, personalism seeks the circumstances in education and freedom, under which each person may best realise his own and the common good. It is opposed to totalitarianism, as in freedom alone the best in man is achieved.

Prof. Clement Webb argues² that the thought of the universe as a whole presents itself as a religious thought and for the religious emotion, our relations to the universe must be of

^{1.} H D. Oakeley, Encyclopedia Brt. P. 613

^{2.} C. ebb WGod and Personality.

the same nature as our relation to a person. Bowne, viewing our incomplete personality, finds it necessary to posit a complete personality which he id entifies with theinfinite. Professor Flewelling1 thinks that the source of personality is the whole.2 Brightman speaking of the personalistic metaphysics of the self, says it has several data. Firstly, it depends on the whole of experience. Secondly, it takes a synoptic method meaning comprehension of wholes. But it includes and transcends analysis. Thirdly, its truth is coherence which is empirical. The fourth datum is dualistic epistemology meaning duality of situation, experienced or situation believed, an idea of knowledge refers to something beyond. Its metaphysics is idealistic. qualitatively monistic but quantitatively pluralistic meaning society of individuals. Lastly, it axiological. As human self experiences value so the cosmic self experiences higher values of truth beauty, goodness and others.3

^{1.} R. T. Flewelling. Creative Personality

^{2.} Ency. Brit. P. 614.

^{3.} Radhakrishnan-Inges and others P. 290

Phenomenology

modern theory of phenomenology founded by E. Husserl. It is the culmination of rationalism and empiricism. Its first definition is descriptive psychology or descriptive theory of knowledge and its problem is clarification of judgmental concepts of logic and mathematics. In its wider sense it is transcendental and intended to provide a universal method of philosophy. Phenomenological reduction is the first step for constructive philosophy. It consists of (1) Eidetic reduction which means that only essential structures and not particular facts are of value. (2). Transcendental reduction leads us back to pure consciousness of an individual knower as a starting point. The technic is elimination and bracketing. This leads us to pure consciousness. This is called 'epoche' or suspension of judgment. All judgments, all positings are eliminated resulting in our having only one's own pure experiences of perceivings, rememberings, imaginings etc. The world becomesa bracketed world. Here all mundane beliefs are wiped out. The transforma-

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Tree' would stand for something which is not existent but is a mere objectivity correlative to my awareness of it. The world and its problems are viewed in a new way. It is not turning away from the world of realities. By pure reflection a a non-radical investigation is more possible. Just as pure mathematics underlies applied mathematics, so phenomenology is concerned universally with essential structures illustrated by real existences. Rock bottom is reached when one inspects all beliefs in the light of his pure experiences".1

Pluralism

Pluralistic thought is not so definitely postulated in Indian philosophy still pluralistic ideas are there in almost all the systems. In the Vedas we find plurality of Gods; Yāska speaks of three Gods; these are Agņi or Fire God, Indra or the Thunder God, and Sūrya or the Sun God. All the other Gods are so many names for these Gods, ruling the earth,

^{1.} M. Farber. Twentieth century Philo P. 356.

the atmosphere and the heavens respectively. This is the opinion of the Nirukta School, of thought. Another, the Yājnika School, thinks of the Gods as infinite in number. Still another the Atmavid School thinks of one supreme Atman as taking the shape of various Gods. This idea becomes prominent in the Upanisads later on. In the Gita we find a mystical pluralism. There the ultimate reality is one-many. It is one, as is given in chapter eight where Bhagwan Krsna says"I am the cause of every thing". Again it is many, as in the Gita there are two Purusas or Selves, the mutable and the immutable. The mutable is the whole of creation and the immutable is the transcendental reality.1 This pluralism is also advocated by the Jainas. Their pluralistic realism gives two everlasting, independent and co-existing categories Jiva and Ajiva, the enjoyer and the enjoyed. Carvakas are pluralists, for they speak of the four elements—earth, air, water and fire, as the ultimate principles of the world. The Nyaya system as also the Vaisesika are pluralistic, for they suppose eternal unalterable

1. Gitā 17 XV.

causeless and independent atoms as the reality behind the universe. Broadly the independent realities of Vaisesika are divided into two, being and non-being, Bhāva and Abhāva. The beings are six in number (1) Dravya or substance (2) Guna or quality (3) Karman or action (4) Sāmānya or Generality (5) Visesa or particularity and (6) Samavāya or inherence. Abhava means all non-existences. The sixteen categories of Nyāya are topics of philosophy, of which twelve Prameyas are objects of knowledge corresponding to the seven Padarthas of Vaisesika. Sāmkhya-Yoga stands for pluralism. This accepts Purusa and Prakrti as the two ultimate categories of the spiritual and non-spiritual worlds. But Purusa stands for infinite selves, which are unchanging eternal and pure consciousness. Prakrti is the primal matter and is one homogeneous substance. The pūrva-mimāmnsakas are also pluralists. They accept five objective realities. These are four positives like substance (Dravya), quality (Gunas), action (Karman), generality (Samanya) and a negative called (Abhāva). Rāmānuja speaks of three principles Brhman, Jiva and Jagat or the world, but as the latter two are not independent

principles, this system cannot be strictly called pluralistic. But it may be called spiritually pluralistic inasmuch as the three principles are real. The philosophies of Madhya and of Nimbarka are Nimbārka takes of the same nature. three principles, the Brhman, the Cit or the sentient and the Acit or the Non-sentient as the ultimate realities. For Mādhya there are two principles, the independent and the dependent. Brahman is the independent entity. The dependent realities are positive and the negative. The positive are conscious souls and the unconscious entities are matter and time.

Early Greeks believed in a pantheon of Gods. In a later period when philosophy was more marked we find Pythagoreans speaking of two ulterior realities, the finite and the infinite which are named as fire (energy) and air respectively. Next we come to Empedocles, for whom there are four elements which are fundamental for the universe. These elements are fire, air, earth and water. Plato teaches that the phenomenal world is the shadow world. The real is the world of ideas, the ideas being eternal and plural. But ultimately he seems

to suggest that the other ideas are objectival to the idea of good. For the atomists like Democritus and Luecippus, the atoms are the ultimate realities, these are indivisible, indestructible, infinite in number and are ever in motion. Anaxagoras takes the seeds or roots to be the ultimate reality behind the universe. These are subtle and pervade the whole of the universe. They are numerically equal to the things of the universe. Thus there are particular seeds for each object of the universe and its preponderance in an object decides the particularity of the thing. All the seeds are present in a particular thing but its preponderance gives the particular characteristic of the thing.

Pluralism has different meanings in Western philosophy. First of all we come to consider qualitative pluralism. In this we suppose that there are many or more than one ultimate stuff which are fundamental for the world. Descartes is one of the earliest exponents of this theory. For him, mind and matter are the ultimate realities of the universe. He begins with self which is unquestionable. That we have consciousness is a patent fact to us all. This consciousness is finite.

This leads us into an infinite conception, a conception of perfect Being. Thus he deduced the existence of God whose attributes are too high for our limited conception. Thus the cause of our idea of God, is God Himself. Now, God cannot give us a deceptive idea in the form of matter. He is the most perfect Being. So our idea of matter which is implanted by Him cannot be false. The cause of this idea of perfection is given to us not by an imperfect being but by a perfect Being, God. Next we come to quantitative pluralism. In this we have a number of relatively independent substances. They have a substantial and not adjectival existence. We have different forms of this kind of pluralism. Neutral monism is one of them. Herbert Spencer, an eminent exponent of this theory, speaks of some unknown realities independently existing. Another form of this neutral pluralism is propounded by W. James. The dual substances are known in parts but no definite classification of them is possible. It is called by him radical empiricism. In his opinion the fundamental entities are arranged in types of patterns of sequences. Mind and matter are only the different arrangements of these types.

Russell is a theorist of this class. He calls his idea logical atomism. He says that it has the quality of science and logical technique. It does not make systems or block theory of the universe. It bases human beliefs upon observations and inferences as impersonal and of nontemperamental bias. According to Russell, pluralism is the view of science and common sense. It is the true view of the universe. Material pluralism thinks of the world as composed of material particles, the properties of which are mass, electric charge and position. Herbert Spencer is an able exponent of this system of pluralism.

Spiritual Pluralism

This system speaks of an infinite number of monads, spiritual in character. This form of pluralism is very much in vogue in the present age.

In ancient days Hylozoism and Animism represented this system in a crude form. To these philosophers the entire nature is animated and

^{1.} Russell. Hist. W. Phill. P. 857 f.

^{2.} Russell. Outline of Phil. Pr 264.

active. But to them no distinction between mind and matter is possible. It is by Leibnitz that spiritual pluralistic philosophy is formulated. His ultimate reals of the universe are the monads, an infinite number of individual psychic forces. These monads show every phase of mental development. Each monad reflects from its angle of vision the whole universe. But they being windowless are influenced by external objects. The monads are so made that there is a harmony in their action. This pre-established harmony is the work of God. Howison of America and James Ward of England are followers of spiritual pluralism. Ward's monads have an unifying spirit God, who is both transcendental and immanent. As transcendental creative spirit, He is the supreme unity for a harmonious co-existence of the monads and as immanent factor, He is the mediator of the monadic interaction. The personal idealism is a class of spiritual pluralism. Wildon Carr speaking of monads, says that the reals constituting the universe are monads. Its nature posits for itself its existence and constitutes it a subject of experience

and a point of activity in its own universe. relativity is taken for granted, correspondence between activities is a reality. In expressing its own internal nature if a monad makes another monad to exhibit its action correspondingly, then in one monad's activities will be found interpretation of all experiences of other monads forming a common universe for them. Philosophy and science work from a common ground, each takes it for granted, that its criteria of truth and reality are within the subject of experience.1 According to Dr. Patrick, pluralism gives us freedom from the tyranny of matter and of evolution. Pluralism gives us an idea that there are more things over and above the physical and the mental.

Everything is real, physical, mental, logical, having external and internal relations, numbers, space time and values such as justice beauty whether existent such as conditioned by space time or subsistents which are not such. Realists have idea of creative synthesis and levels; at each new level new realities emerge which are not found in the lower level. Life and mind are such emergents. Spaulding says that freedom subsists at each level

from the inorganic to the chemical, from chemical to the living and then to the mental and finally to the ethical. There are different kinds of objects which cannot be truly reduced to one kind. Pluralism says that we value a thing for it is good like Plato and the ancients. These higher values are limiting models which we are trying to approach but can never reach. Thus justice, beauty, goodness, truth are eternal values unconditioned by time and space. Pluralism gives us God as value, the active, 'living' principle of the conservation of all values."

^{1.} Cont. Brit. Phill. P. 123 f

^{2.} Patrick. Intr. to Phil-P. 233

^{3.} Ibid-P.234

APPENDIX AND CONCLUSION.

RUSSIAN PHILOSOPHY

Russian culture of the nineteenth century and in the beginning of the twentieth has a worldwide value. But this value does not produce anything original in philosophy.

Radishchev in his book 'Man and his mortality and immortality' gives materialistic arguments against immortality. In his latter two books he proves that human soul is an independent entity which is different from body. He deduces from this that the soul is immortal, for the purpose of life is to attain perfection and for this we must survive after our death.

The Russian philosophy continuously progressed in the nineteenth century under the enthusiasm of the exponents of German idealistic philosophical trend like Kant and others.

F. V. Kireyevsky—(1806-1856):

He is interested in religion based on philosophy and personal mystical experience. His philosophical principle is a principle of wholeness. According to him, reason in a high morally developed condition, becomes divine vision. It is a living and whole vision of life, a harmonious blending of all our spiritual powers—thought, feeling, aesthetic sense, love of the heart, conscience and a will for truth that is disinterested.

For acquiring truth we must gather together all our capabilities into a single whole. Truth is for a whole man who can gather together all his faculties into an united outlook.

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A. S. Khomyakov—(1804-1860):

His theory of knowledge is that a man, to know, should transfer himself to the object of knowledge through morality, the power of love which is sincere. A living truth cannot be brought under logical understanding. It is an object of faith, faith meaning intuition. A datum of insight when it harmonises with understanding gets a wholeness of reason.

Living knowledge gives us a knowledge which is at the foundation of existence. It is force which is a material process at the lower level of worldly existence and at the higher level it is rational free will. It is a 'metalogical' principle which belongs to the pre-objective realm.

He has a valuable idea which is given by 'Sobornost' meaning the combination of freedom and the unity of many people on the basis of their common love for the same absolute values, but this idea was developed later.

V. Soloviev: (1853):

Truth for him, is the whole and that which is not whole that is particular, is not truth. Truth as he thinks, is the existent unity of all. Truth has an absolute value for him, which belongs to pan-unity and to know this truth we have to transcend the subjective thought and reach the Absolute. But this pan-unity or the Absolute or God has interconnections with the knowing subject. For otherwise the absolute cannot be known at all. Empirical and rational knowledge is supplimented by faith, an intuition which is mystical—thus true knowledge is a combination of empirical, rational and mystical cognitions. The Absolute is all and nothing together. It is all inasmuch as it includes all the individuals and is nothing inasmuch as it is not any one thing. Again it unites its

ownself and its own opposite. Firstly there is the principle of Absolute unity, and freedom from all determinate existence that transcends existence and secondly there is the multiple form of existence the felt absence for existence. These two taken connectedly is the cause of actual worldy existence. Human being is negatively absolute inasmuch as it is not satisfied with any limited condition and has an idea that it can attain the positive absolute that is complete and full and this he can attain through love for God and for all beings. Matter, according to Soloviev, is the result of energy. atoms are living energies or monads that exist and act upon themselves. According to this author there are two processes of development. Before the advent of man it is evolution of nature and after his appearance it is the historical form and the culmination is the establishment of the kingdom of God. The five stages, the mineral kingdom, the vegetable kingdom, the animal kingdom, the kingdom of man and lastly the kingdom of God are all divine material processes and each step is the foundation for the next higher more valuable and active step. This evolution is realisation of absolute values and meanings. But evolution of higher types are not entirely due to the lower ones. The natural evolution creates the conditions for the revelation of the kingdom of God, the highest goal. Soloviev's philosophy is an ideal realistic philosophy a synthesis of science, philosophy and religion. For him society is an enlarged person and submission of a person to the society must be in correspondence with the submission of the society to the moral good. His is the first Russian philosophy.

B. N. Chicherin: (1829-1903):

His system is named as universalism in which dialectic logic is taken together with metaphysics. This method aims

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at fulness of knowledge in which both speculation and experience are used. Like Hegel the being becomes non-being and through other categories it reaches the concept of causality and finally the absolute power the potential energy. It is determined by itself. This being is absolute reason and is subject and object both. As subject it is the absolute power and as object it is absolute activity. Soul is the substance that combines the two contrary principles of reason and matter acting both purposively and unconsciously.

E. N. Trubetskoy: (1863-1920):

Knowledge when it is based on superhuman becomes an absolute truth. There is unity in absolute consciousness and everything knowable, actual or conceivable, is subordinate to this pan-unity. Individual knowledge is possible when we participate in the absolute consciousness, for both are indivisibly united. When we want to reach the absolute truth we have to separate the subjective and accidents to get the necessary and objective order that binds them in truth.

Bulgakov: (1871-1944):

Philosophy for him, is ancilla religionis, meaning thereby that the lower forms of experiences have a complete significance only when they are taken with higher forms of revealed religious experiences. Conscience, in his idea, is a light that emanates from God by which we can discriminate good from evil. He makes two differences of the doctrine of God. In the one God is Absolute and completely separate from the world and in the other He is connected with the world. Bulgakov's theory of word is interesting. A word may be embodied variously, namely in sound, gesture and the like but it is pre-eminently fitted for the human voice. There is an internal connection between the word and its meaning. When a word issues from the cosmic reality there occur two

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porcesses in opposite directions. On the one hand it creates in human bodies the word and the real soul of the word sound is the thing itself. Bulgakov makes a distinction between the idea and concept inasmuch as the idea contains both the generic and specific personalities of an individual.

N. Berdyaev : (1874-1948) :

According to him, in the world there is the fundamental opposition between spirit and nature. The former is the subject, life, freedom, fire and creative energy, while the later is the object, thing, necessity, diterminateness, passive endurance and immobility. also belongs to nature. Mind Knowledge about spirit comes through spiritual experience. God according to him is spirit. The essential nature of God is irrational and super rational. He is expressed through concepts that are antinomic or contradictory statements. gives three types of freedom of man. Firstly, arbitrary freedom, which is irrational freedom, secondly rational freedom through carrying on our moral duty and lastly freedom through divine love. He is particular about the theory of personality. It is a spiritual category which does not belong to society or to cosmos but society and cosmos belong to it. It is a creativity which is in the process but which does not change. Personality has an unconscious but tellurgic and cosmic ground. When we want to realise personality which is spiritual we have to pass from unconscious to conscious and then to the Superconscious. Man and God are complementary to each other and both possess the essence of the other. Man's distorted reason cognises the objectified world. The external reality is a projection and building of the subjective sensations. opposite to spirit and is a world of appearances. The noumenal world according to him can be known by us. Man has a value which is higher than society, nation or state and it is his rightful duty to defend his spiritual freedom against the state or society.

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Dr. Lossky: (1870-):

Lossky's theory of the world is ideal realism and his epistemology is intuitivism. The object of cognition according to him directly enters the knowing consciouness. The sensible qualities of the object are transsubjective inasmuch as they belong to the object and do not depend on the subject. The sense stimulus and the physiological process only stimulates the self to attend to and discriminate about the object to be known. The world is an organic whole and there is an epistemological coordinating relation between the knowing subject and the world about him. This co-ordination makes knowledge possible by intuition. The co-ordination of the object is the relation of wholeness with the knowing subject connected only subconsciously, for the infinite sensible qualities and acts of discrimination cannot be noted by us with our limited capacity. Knowledge thus, is only partial. For Lossky there are three beings. Firstly, there are ideal beings. These are Platonic non-temporal and non-spatial characters like the general notions, quantitative forms and relations. Secondly, the real beings are temporal events or spatiotemporal forms that have for their ground the ideal beings. Lastly, there are metalogical beings which transcend the laws of identity, contradiction and excluded middle. This is God. The human self is supertemporal and super-spatial agent and is termed by him as the substantival agent. All cognitions, all events, all processes are due to this agent. According to him psychical processes are temporal in forms while corporal realities are both temporal and spatial. Material corporeal processes include repulsion also. A substantival agent is a metapsychophysical agent. It transcends the distinction between mental and physical. In this character it is purposive, that is, it can use the past for some future purpose. The substantival agent is an actual or potential personality, for it can take note of absolute values, specially

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the moral values. As the substantival agents carry with them creative powers they are different from each other, but their capacity to carry abstract ideal forms they are identical or consubstantial. The ideal forms are time, space etc. The identical aspect of the substantival agents are abstract ideal principles. So their consubstantiality is abstract. Abstract consubstantiality is the condition of the cosmos for the realisation of absolute values, the absolute fulness of life. This is attained by our complementary life, i. e. life of love, intuition, and participation in one another's life. The more, the agents are combined the more complex stage they attain and the more creative power they have. Thus the personalism of Lossky has a hierarchy. The world system of a number of creative and independent agents cannot contain the ground of its own existences. This principle is incommensurable with the world and as such has to be characterised by negative terms. This psycophysical conception of God needs religious experience as its supplement.

S. L. Frank: (1877-1950):

According to Frank our being is one with the absolute. It is pan-unity. So we are in immediate touch with every object before acquiring any knowledge of it. Logical knowledge of elements that have been separated out of the whole. Livinig beings are of the metalogical realm and are apprehended through living knowledge when we live by an object. He takes into account two domains, the fathomable and the unfathomable. The fathomable consists of the objects that are subject to the laws of identity, contradiction and excluded middle. The unfathomable domain consist of three levels of existence. These are (1) the infinite objective existence, (2) the inner life, both mental and spiritual (3) the level of reality that unifies the two above and is their primary basis. For him there are two kinds of knowledge. These are (1) secondary abstract

knowledge through judgments and concepts and (2) the direct intuition of knowledge in its wholeness and continuity. There is no identity but metalogical similarity between the two. The objective existence is a combination of ideal non-temporal being with the temporal one. They presuppose an all embracing non-objective, unconditional unity which is absolute simple and antinomic in principle.

The world of determination takes its origin from this mysterious Absolute. The Absolute cannot be contemplated, for contemplation presupposes the subject and the act of contemplation but the Absolute is a pan-unity which is the thing in itself. The inner being according to him, unites the experience of both the realms of the conscious and the subconscious. The distinction between the inner and the outer world is effaced by the perception of beauty as harmony. The Deity cannot be distinguished from the rest of reality for essentially Deity is the source and ground of the world through love. God is not our judge but saviour. Knowledge, according to him, depends upon our being. Again discursive knowledge is always based upon intuitive contemplation.

A. Losev (1892—):

Losev gives us a mixedup theory of dialectic in which the theory of Hegel and Husserl are put together. It is the logical construction of the eidos in which eidos means the complete logical meaning of a thing. For him the super-ontological one, the Divine nothing—the meon, cannot be thought of. The existent one can be thought of in connection with the non-existent. He gives a philosophy of nature in which he posits that the being evolving in a dialectic necessity comes to being in itself or self consciousness and word is the outward manifestation of the eidos of thing in this process. Every essence differs from as also contains the meon or the

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principle of indetermination. It has three aspects (1) the aspects of unity that include the existing and non-existing aspects of a thing. (2) The eidetic aspect of form or the manifestation of the idea (3) Genetic or a logical becoming. The essence is the inner word of the world and has its supplement in the outer world when it enters the matter and becomes an embodied fact as the body. In the name symbol the essence takes its appearance for the first time. The whole world is a name or a word. If the essence is a name and a word. The intelligible name of an object is nothing but the object, itself for it is known in that way.

L. P. Karsavin: (1882 -)

His philosophy is Absolute as Pan-unity and is personalistic. For him Pan-unity has four different meanings (1) Deity as the embodiment of perfact Pan-unity (2) Perfected or deified Pan-unity of creation. (3) Completed or contracted pan-unity for creation which is on the way to perfection. (4) The incomplete pan-unity of creation the comparative plural and united existence. This is the pan-unity on a limited view.

His view wipes out the distinction between theism and pan-theism. It is not pantheism inasmuch as God creates the world out of nothing. Again this creation is not something different from Himself. It is pantheism, for in the creation God receives from creation what He gave. He fulfils Himself to the extent He gave Himself; while it is not pan-theistic inasmuch as creation is finite while God is infinite and Absolute. In his opinion personality has two aspects in which we find his theory of coincidence of opposites justified. A person is united in his spiritual nature and he is not so in his corporeal nature. For him, the created self is originally a unity but later it undergoes division into subject and object and lastly a reunion of these two is found in our cousciousness.

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The self has an all spatial and all temporal existences, for a particle of our body when it leaves us goes with our stamp and does not forsake us totally but it is also different from us inasmuch as it is a part of the world. Thus Karsavin's theory of coincidence of opposites is found in personality also. There are, for him, two personalities the perfect and the imperfect ones. The perfect person is one whose whole external body is identified with its internal body while the imperfect personality has an external body, and an individual body. Now he tries to wipe out the oppositions between the intuitivism and phenomenalism. A developing organism or mental life means a continual quantitative change from within.

P. Kropotkin: (1842 - 1921):

Kropotkin the scientist philosopher thinks that creatures that are used to mutual help and co-operation multiply greatly and have richness and fulness of life and development of super biological activities. He founds ethics upon natural history. He finds that society helps us to foster social instincts in man and in beasts. Thus we find in and through society higher feelings of justice, equal rights, equality and self sacrifices are developed.

Metalnikov: (1870 - 1945)

Metalnikov proves that immunity reaction is a centrally conditioned process as he experiments to find that striking of a tuning fork and introducing cholera microbes in the abdomen of a rabit becomes a conditioned reflex so that the striking of the tuning for can produce anticholera corpuscles.

D. Merezhkovsky: (1865-1941):

According to him we can attain the highest unity through holy sex. Consciousness of one's ownself is personality and

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consciousness of ones ownself in another body is sex consciousness and consciousness of ones ownself in all other bodies is the basis of society. In every man, according to him, is a secret woman and every woman a secret man. The ideal personality according to him, is the man-woman. This ideal is super-sexuality. He has two infinites the upper is the spirit and the lower is the flesh and they are mystically identical. The ideal personality as given above is to fuse together in one's self the masculine and the femimine virtues not by any merger but by development of one's self in the kingdom of God.

Dialectical Materialism:

The philosophy of K. Martakes for granted the dynamic nature of the world. It depends on the evolutionary theory as propounded by Darwin, and pins its faith on emergent evolution only. He accepted dialectic from Hegel "turning it upside down". This means that all development is through conflict and that dialectic process is through ups and downs, such and individualism of the 19th century generated collectivism. Truth and reality are called dialectical, for they develop. According to this philosophy form and matter cannot have separate existence, our mind depending upon matter. This system accepts the independence of mind but it is modified by matter. The real task of philosophy is to alter the world and not to know it. Marxism is not completely deterministic for we do not live in a vacuum. So the effect cannot be determined beforehand. By the independence of mind we can modify the world around us. He does not accept the sharp dualism of mind and matter. Society, for Marx, is above individual. Individual has to depend on the the society. On the question of epistemology the Marxists think that our knowledge of the world is derived from our active connection with the objects of the world. We have

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gathered our knowledge about tide and monsoon, when we look to sea voyages. Our knowledge about mining and about minerals are gathered in our activities in the mines. Thus knowledge is gathered with our active connection with the world and through our active connection with the world we. gather knowledge about universal and particular, cause and effect, unity and diversity and such other categories. Plato, and others thought that truth is eternal and static and is reached by reason and apriori method, but empirical knowledge is not doubtful. On the other hand Locke and other empiricists say that only through experience we can get true knowledge. The pragmatists think that the practical satisfaction of an activity gives us the test of a truth. Our personal beliefs become truth when they are socially believed. Truth according to this system is instrumental. It changes with our environment. It is dynamic. The Marxists think that we must take into account both reason and practical effect. A knowledge that is static and absolute in one age or for a time is modified on account of our dialectic progress of active thought. Thus the same knowledge is both absolute and relative for the Marxists. Lastly we may mention that Lenin's two definitions of matter in his "Materialism and empiric criticism", sestem contradictory where he takes matter as objective reality and again as copied by sensation. Materialism as given by Angels and Lenin means that there is nothing in the world except matter in motion and matter requires space and time for movement, which are fundamental forms of all being. Byhovsky speaks of matter as understood in physics and in philosophy. He follows Holbach and Plenanov and Lenin gives a defination of matter in the light of philosophy and epistemology. It is that which acting upon our sense organs produce sensation. It is the objective reality given to our sensation. (Lenin). But matter cannot be defined for a definition requires genus and differentia. But matter is the genus of all genera and no differentia can be thought of it.

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For it is all that exists and that which is different from. is nonexistent. The above definition gives only the clue to the origin of our idea about matter Deborin says, matter is all that exists, being from its very nature is a material category. Motion, for Anges, is change in general. It is not only change in position but also every qualitative change. There are three laws for the dialectic materialism derived from the history of nature and from our society. The first is the law of transition of quantity into quality and vice-versa. The second is the law of mental interpenetration of opposites. The third is the law of negation of negations. The first law means that at a specific stage we find quantitative change leads to a new quality and the two categories of quantity and quality do not exist seperately. Motion, the chief characteristic of matter in this theory, means that at a certain stage, matter takes a new form, a new quality. This quality does not appear at the total disappearance of the former but it remains in the new as a subordinated element. The negation of negations the third law, means lifting both the first and the second stage of development that is rising above both. This stage takes place when a thing is changed into its opposite, the prior state being sublimated. The world according to them contains opposites. It is a unity divided in itself. Our knowing the world is to detect the unity of opposites (Lenin). The development according to Lenin, has an immanent character. It develops in a definite direction due to its immanent nature (Deborin). The development which they accept, is the unity of opposites. This gives the self movement of nature and her sudden changes. In the development the higher form is connected with the lower and the path that leads them is not lost. It is a historical formation. According to this school there are three realms of being. The inorganic world, the organic and the social. One form cannot de reduced to the other, though there is a continuity in them. Unlike mechanical laws in dialectic each stage has a law of its own. These laws transcend

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the mechanical laws as secondary and subordinate. Dialectic is the law of both of objective and of the laws of knowledge. According to Yegorshin, matter is extremely rich. Its richness is not borrowed from spirit, but the spirit is created by it. For Marx, Angels and others sensations, thought and conscionsness are the highest products of nature at a definite stage. Lenin thinks that sensation is not derived from movement of matter, but it is one of the properties of it. Sensing faculties in the property of highly organised matter and the nonorganised matter also has inner states. Byhoysky "Consciousness is the property of a definite kind of matter definitely organised, and extremely complex in character that comes into existence at a high stage of evolution." These two, matter and consciousness, are not two different things. Marx and others think that consciousness does not influence the existence but not the vice-ver a. Material condition of human existence determine social consciousness. Our reason, do not direct the course of history, on the other hand they are conditioned by the history of events. But the reciprocity of these factors are not denied. Religion is the out-come of a certain stage of events, but this again affects our institutions of marks.

Human reason, according to Lenin, can give us absolute truth. This is the total of relative truths. According to Lenin our sensations are only copies of the external world. This theory, they prove on the argument that science can produce objects of nature, as for example the colouring matter of the roots of madder is made from Coal tar. The basic reality of matter is endowed by them with a faculty akin to sensation, the divine attribute as opined by Bardyaev.

General ideas of Russian Philosophy:-

Russian philosophy is concerned with all departments of philosophy, such as epistemology, logic, ethics and so on. This philosophy has a keen sense of reality. But different forms of

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ntuitivism, will-intuition and religious faith are also included. For the Russians this intuitivism is a form of epistemological realism.

But reviewing the whole history of Russia we find ethical personalism as the main characteristic of their philosophy. Though materialism and positivism are widely prevalent among the Russian people, yet among the professional philosophers there are not many who sponsor them.

In Russia, philosophers try to build up a cosmology based upon all experiences, religious experience of the Christians not excepted.

Father Pavel Florensky has introduced the conception of consubstantiality into metaphysics which he borrowed from Trinitasian theology. By this he means the doctrine of Christian love which is the bond between persons to make them one. From this others have worked out a theory of intuitions, a theory of value and so on. Khomiakov's idea of Sobornost is the combination of unity and freedom of many persons grounded on the love of God. Though the Soviet Government does not sponsor or allow any philosophical thought other than dialectical maerialism, Russian philosophy contain valued materials of religious problems, of epistemology, metaphysics and ethics. 1

CHINESE PHILOSOPHY

Chinese philosophy though not so rich as the Greek one yet it can go ahead of the Arabian and the Hebrew philosophy. The general theme of this philosophy is that it concerns itself more with practical problems that concern the welfare of the individuals and of the society. It depends much on the sages and seers.

1. Lossky. His. of Russian Phil. P. 402.

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The philosophy of the Chinese has two broad periods. The ancient period begins with the hoary antiquity and ends with the first century of our era. The latter begins with the eleventh century known as the Sung dynasty and terminates with the Ming dynasty of the sixteenth century. The period that separated the two was a period of stagnation.

In the ancient Chinese philosophy we have two opposite schools. These are Confucianism and Taoism. Confucianism concerns itself with ethical problems as also the philosophy that followed it, that is the philosophy of Mencius. But the latter school may be taken as composed of more profound thinkers. The latter school completes this period.

Taoism.

The founder of this school is the legendary king HuangTi and the name of Lao Tse is added who appeared later in 604 B.C. Tao is the Principle or Law which is the root of everything. It has no personality or attributes. Tao speaks of a time when there were no Gods. Out of this Tao comes the great Monad. Tao is the ultimate cause of all existences. It also pervades influences and harmonizes the phenomenal world. It is also the model of the universe. Lao Tse does not give much importance to the idea of God. Tao is the highest principle for him.

Chaung Tse, the disciple of Lao Tse, thinks T'ien or God as the first cause and Tao as the manifestation of the first cause.

Tao is the source and goal towards which everything proceeds. It is a doctrine of Quietism, as it wants inactiveness in physical energy resolving our mind into an abstraction. It accepts all good and bad.

The doctrine of relativity was first suggested by Lao Tse and was afterwards sponsored by Chaung Tse. He speaks of common judgments as rather illusive. Virtue, according to this theory, implies vice. It is pantheism and a mystic system.

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Lieh-Tse who lived in the fifth century B.C. followed Lao Tse. He is concerned with the philosophy of nature and is called a naturalist. For him there is no fundamental difference between man and animal. By concentration of will and mystical community with Tao, one can transcend the natural laws to become immortal.

Chaung-Tse of the third century is concerned with the philosophy of mind. His philosophy is mixed up of mysticism and doubt, of seriousness and humour. He is more idealistic and abstruse than Lieh-Tse. All contrasts meet in Tao which is called by him as the identity of contraries. Mystically one becomes identical with Tao and then the difference between the subject and object is done away with.

Han-Fei-Tse of the third century wants to utilise Tao's principle for the theory of Government and State affairs.

Huai-Nan-Tse is of the second century B. C. His works are supposed to have been written by his officers. He deals with the activities of primary forces and natural phenomena, a Taoist cosmogony.

The Heterodox School.

One prominent man of this school is Yang-Chu of the fourth century B. C. He deprecates all excesses. His opinion is that man should not strive for unattainable ethical ideals. He is a pessimist.

Mo-Ti of the fourth fifth century on the contrary is an extreme altruistic optimist. He admits that there is evil in the world and that is due to want of love and sympathy for one's neighbours. Universal love and self sacrifice will destroy all ills of the world. He sponsors socialistic ideals and love to preach equality of humanity and evils of wars. His ideal is not pre-determinism but he believes in the just rule of the gods.

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Feng-Hsi's theory of knowledge is not to earn knowledge by one's own sense organs but to see by world eyes, to hear with world ears. Hui-Shih (fourth century B.C.) is a sophist. His philosophy starts not with Tao but with the infinitely great and infinitely small.

Kung Sung Lung of the third century B. C. gives an important theory of knowledge in which the white and red have intermittent existence. Wang Chung's philosophy is materialistic monism. The Yin and Yang are material substances like fire and water which move spontaneously. But there is no intelligence in the movement of the Yin and Yang. No superior being forms the universe. The Yin forms the body—Yang the soul, there is no immortality. He believes in fate and predestination.

Next stage is no stage of new ideas, only commentators of the old books appear.

Sung Philosophy

Chou Lien Chi (1017-73) is the first philosopher who leads this school of thought. He writes on the primary cause. The first principle is Tai Chi of which Yin and Yang are evolutes which produce the universe. His ethics is accepted as the neo-Confucianism. Then there arise Chang Ming Tao and the two brothers Cheng Hao and Chengi, followed by Hai (1130—1200).

Chu Hsi is at first a commentator. His commentaries are the neucleus of his later metaphysical writings. His philosophy is dualistic having two fundamental principles—matter and reason, the latter taking the lead. These are united in the absolute, the final cause of the universe.

The opposition school, Lu-Chiu-Yuan (1140-92) criticises Chu Hsi as his theory exaggerates the importance of education from without and mere learning. The most important thing for us is self cultivation and subjective education.

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Wang Yang Ming's (1472-1528) idealistic philosophy is founded on original nature of man as described in the doctrine of the Mean. Here ends the Chinese philosophy proper which is passing again through the rise and fall of time. At present the Chinese are becoming interested in European philosophy and in materialism.

ISLAMIC PHILOSOPHY

The 'Koran' is a religious book. Mohammedans think that it contains all knowledge. Mohammad thought it to be the greatest miracle of all'. It is all the work of Mohammad who claimed himself to be oracle of God. All commands and injunctions are in the first person. Mohammad wanted us to believe that the 'Koran' existed from all eternity. Gabriel, the angel, brought it from heaven and Mohammad, the prophet preached it. Though he sometimes assumes clear voice of the lawgiver raising accents into threatenings. yet throughout there is a strain of religious resignation, of trust in God, of hopefulness, of kindliness, a noble conception of God. All the 29 chapters of the 'Koran' begin with certain letters of alphabet. Mohammedans believe these letters to be peculiar marks of the 'Koran'. The general contents of the 'Koran' may be brought under three heads, The first gives us the precepts and laws in matters of religion and social life; the second includes histories somewhat akin to those in the Bible and the third a body of admonitions addressed to the world and the unbelievers. War is thought of as the right method of propagating the faith. Again the duties of life are also enforced. The 'Koran' has fixed its teachings in the minds of the conquered by its own merits.

Islamic speculation is rooted in scriptures, the 'Koran'. This holy book of Islam is not a philosophical treatise but

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contains Muslim creed, religious beliefs and principles of ethics, laws of society. Muslim speculation is influenced by the thought of Plato and Aristotle, Plotinus and Philo, Zoroaster and Mani and Mahāyāna and Vedānta.

The essential teaching of the 'Koran' is simple. The main doctrines are the Unity of Godhead, complete dependence of man on God and the need of prophethood. Later on, questions arise about the eternality of 'Koran', about the freedom of man's will, about good and evil and their rewards and punishments.

The problem of free will is explained in two ways—the Jabriya or (predestination) and Qadariya (Liberatarian). Again according to Mutazila (Seceders), God's justice demanded human beings' freedom of volition and action. Moreover, God is one and attributes are His modes. They want to show that the teachings of the 'Koran' are in conformity with the dictates of reason. It begins with Wasilbis Ata.

The Mutazilites help the development of three lines of thinking; the Mutakallamin (Scholastics) who try to justify religious dogmas by reasoning; the Fatasifa or Hukama (Philosophers) who in their interests in philosophy are influenced by the Greek thoughts and the Sufis (mystics) who are religious people and want realisation of God.

The scholastics think that the universe is the creation of God and that matter is given existence by God and they are not eternal. 'Substance is merely a collection of qualities ('arz') and the universe is composed of an infinite number of elementary substances or atoms (Jauhar-ul fard)'.2

^{1.} Radhakrishnan. History of Philosophy E. and W. Vol. 1. P. 488 f. 2. Ibid. P. 492

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Later Katam is a reaction to this rationalism and Ashari (A. D. 873), in order to interprete dogmas, want religious experiences to help reason. Asharites affirm the eternity of attributes of God and that man has freedom of will to some extent. God, to them, is the ultimate necessary existence carrying attributes in His being. The universe is contingent and qualities are subjective relations and the universe is a 'mere show of ordered subjectivities'. God creates and destroys atoms which are in perpetual flux subsisting by divine bodies, space and time, and all physical and mental phenomena are products of atoms and voids. All are miracle and the order of nature is an illusion. Asharite Kālam is developed by Bāquillāni and others but Ibn Taimiya attacks the former. He believes that God's atrributes are just like those of men. Fierce controversies arise on the issue. Hukamā, the second class of thinkers, are interested in science and philosophy. Some of the important ideas of the Arab philosophers are as follows: Al-kaindi and others are interested in metaphysics and psychology. Mushabbiha or the anthropomosphists, the the Sifatiya or the Mutakallamin and the Mutazilites hold different views on the issues of God's nature and attributes etc.

The 'Koran' designates God by ninety-nine fine names. Unity and simpleness are the essentials of divine nature. To explain the multiplicity of the universe the Muslim philosophers say that this multiplicity is the grace of God (faiz). His ideas are His acts; His knowledge is the cause of all.

Two fundamental principles of emanation are that one being proceeds from One and secondly the being has two aspects, necessary and possible. Thus all beings have a duality. The first emanation is the first intelligence which becomes the spring of multiplicity emanating three beings; the second intelligence, the first soul and the first sphere of stars. It goes on in this way. The emanation of ten intelligences constitutes the hierarchy.

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The universe is moved by the attraction—the love of God—the primum mobile. The tenth one acts in our world, producing first matter; the four interacting elements proceed from it, giving form and soul to each body. The soul has its functions—illumining and activating the human intellect. The human intellect has three parts, the vegetative, the animal and the rational. The evolution of the human intellect which appertains to the human body is made possible by the the active intelligence which is pure spirit.

The Mystics give us the third line of speculations, some ascetically minded men desired to devote themselves wholly to contemplation, worship, discipline and purity. The early sufis have renunciation as their ideal of life, with the belief in the vision of and union with God through a mystic path (Tariqa). The object of the knowledge is the attainment of cosmic consciousness, beatific vision and union with the Truth.

Imām Ghazāli (A. D. 1053) perhaps the greatest thinker of Islam, thinks that reconciliation of Islamic teachings with mysticism is necessary. He thinks of two types of knowledge, spiritual and wordly. The former ends in illumination and ecstasy. Muhi-al-Din Ibn al Arabi (A. D. 1164), the muslim mystic thinker, wove the mystic concepts into a pantheistic system which is rooted in the idea of unity of being—an Absolute unity. This reality is unknowable to human intellect but only apprehendable and in it transcendence is coupled with immanence. Though ultimately identical, One is contrasted with many as co-eternals, the God and the universe—the reality transcendent and immanent. One does not create but manifests in many. The three aspects of reality are:—

- 1) Reality as manifested in the external world,
- 2) Reality as absolute, transcendent being and
- 3) Reality as an inferred existence, apprehended in intuitions.

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The first is the phenomenal universe, the second is the Absolute Being and the third is God as created in our beliefs. The universe is a body without a soul, an unpolished mirror. Then appeared a microcosmic being. This being is man in whom God is manifest to Himself. The human soul in the human body is the vital principle in which spirit and matter all meet. Through seven stages, according to Ibn al Arabi, man realises his unity with God. This mystic path is a logical process, based upon its own epistemology according to which, knowledge is of two kinds, intellectual and intuitional.

Regarding religion, He believes in the unity of all religions and that every one is right in his own belief. Love, to him, is the basis of all worship. Consequently he is assailed for heterodoxy and condemned by some, but other Sufis and Saints regarded him as great.

Now all the three streams of Muslim speculation—dogmatics, philosophers and mystics derive their origin from one source, the Koran. But their development is guided besides the sociological and historical conditions, by the intellectual evironment of the Muslim.

Dogmatism and philosophy continued till the 16th century in India but original thinkers in the Mughal period like Hakim, Mir Zāhid etc. become exponents of scholastic doctrines. The most original thinker, Shāh Wali Ullāh (A. D. 1762) accepted no disparity between religion and philosophy. He reestablished harmony between law and mysticism and translated Koran into Persian. The ethical ideal for him, is to lay down the ideal of perfection after finding out the universal characteristic of min. Social good was the highest good for the individual, and society should be based on justice. His new chapter on Muslim theology and philosophy finds bitter criticism. Scholars, in this period, are engaged in logic mainly, but in philosophy two names stand out. They are

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Mullah Mohmmad (A. D. 1651) and Muhibbe Allah Bihar. The doctrines are mostly derived from Aristotle. Abul Fazal, the learned man of his times, took up monarchy as his ideal state. The king means source of order and passion where royalty is a divine gift.

Mysticism has a good growth in India. Important Sufis settled here and had their orders established. But 17th century found a reaction in Shaikh Ahmad Sirhindi (A. D. 1561) who revived the Naqshban diyah order based on the Sunni law which gives preference to theology over mysticism. It unfortunately increased bigotry. His contribution is his idea of non-dualism, the thought. God come to be known not through ecstasy but through His revelation. Moreover, he holds that divine attributes are additions to His essence and the universe is only a shadow of the attributes, for its imperfections. Again, he says that God and human soul are not one is essence though both transcend time and space. Obedience to God as faith can help man to realise his perfection. The controversy between these schools is carried on by the subsequent thinkers without any definite improvement or important innovation.

SUFISM

The Idea of God.

According to the Susis, God is one, the best, beginningless and infinite. There is none to equal Him or none higher. S. M. Shabistari says in his Gulshan-I-Raz-'See the One, speak of the One, know the One.'

^{1.} Radhakrishnan. History of philosophy E. and W. Vol. 1. P.506. ff.

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There are five theories of this according to the Sufis. Attar says, "This world is full with you but you are not in it". Some Sufis think that God is immanent in the world. They are pantheists. Shabistari says—God is identical with the world. Kālābādhi says—God and the world have nothing to be compared. Rumi says—God can not be described by our categories. He can be known by love.

The attributes of God

Haltāj, Ibnu'l-Arabi and others are of opinion that God is attributeless and undifferentiated. He is Absolute; again, He has a qualified differentiated Self. In this form He is called Divinity or God. According to a tradition, God in answer to David said, "I want to be known by my human creation." Sainted souls are like clear looking glass. Haltāj says that God created the universe for love. He wanted to share His love with His created beings, the human beings. Again though, He is in no want of self-knowledge and the pleasure thereof, He seeks the companion of human being for this pleasure and knowledge. He wanted to play with exuberance of joy.

Kālābādi, Hujwiri and other Sufi saints say that God is always with attributes which are infinite in number and wholesome for us.

Hujwiri thinks that God is neither one with His attributes nor different from them. According to another school, God and His attributes are identical. Sufi Nasafi says that the divine attributes can be divided in three ways. (1) These are positive such as all powerfulness. (2) The negative ones—such as purity and (3) the relative—such as helping the devotees.

Again Jili and others think that there are four divisions of the attributes of God. These are qualities that are

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inherent in His nature such as everlastingness; qualities of beauty and sweetness such as forgiveness, kindness etc.; qualities of prowess such as leading us astray and qualities of excellence, like knowledge.

Creation

There are five main theories as to the nature of the creation. These are: (1) From void, God created the universe (Kālābādhi). all on a sudden (2) a) From unmanifested God, b) Creation of the attributes and the world. Creation of the attributes and the world, are but one act only different in name. These are the views of Jili (3) The unmanifested God. a) Creation of His attributes, and b) Creation of man. These are two processes. Hāllāj is of this opinion. (4) a) Unmanifested God; b) Manisested God: - i) Creation of His attributes, ii) Creation of the world, iii) Creation of the works, iv) Creation of the general and v) creation of the particulars. This is the opinion of Arabi. (5) a) Unmani fested God, b) His Creation of the universal, c) Creation of the Particular, d) Creation of the name and place, e) Greation of the various forms and attributes, and f) Creation of the differences, Jami is of this opinion. Rumi thinks that the inanimate world is living and conscious. Other Sufis, like Arabi, Jami and others think that the world is transitory, for God has two divergent attributes-all-merciful and allpowerful. By the first He creates and by His second attribute He destroys, for it is in His power to destroy multiplicity and to establish unity.

Roma Chaudhuri. Sufism and Vedanta

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SIKH PHILOSOPHY

Beginning with Guru Nanak Sikhism flourished from 1469 to 1708 in poems of philosophy and religion. Various names of Gods are given in the different context of Guru bani, the works of the Gurus. But the Sikh Gurus advocated monotheism.

The Sikh scripture gives the numeral 'One', which cannot be interpreted variously like the words. Thus 'One' denotes the ultimate reality and Nanak says Ik Omkara, the reality denoted by Om is one. His name is Satya or eternal. He is the doer, all pervading, fearless and without malice, unborn, self-existent and unaffected by time. He alone is the creator of the universe. He is unknowable, unfathomable, undescribable by the senses. He creates Prakriti, Maya, Moha. Gods and Demons are dependent on Him. He first created the Purusa and Prakriti and gave His law to them. He created the three Gunas and Maya and Moha. He is benevolent, wise, generous, pure and infinite beauty. He is the greatest friend, helper and lofty beyond measure. His presence destroys all sins and peace is bestowed on us. Some think He is the onlooker only, the creation is His play but the Gurus do not think so. His first creation is His own-self, then the name was created.

He is not a hypothetical idea but He really exists. He dwells inside and outside us. He is in the Vedas, Puranas, and in the Smrtis. All speak the language of the Master. Bābā Nānak says "Thou hast thousand eyes but no eyes are Thine. Thou hast thousand forms but no form is Thine no nose but thousand noses, no foot but thousand feet. This play has bewitched me. God is incarnate in the Gurus. Māyā, the cause of the phenomenal world, is a product of God. Karmic law is inexorable, but finding God the law is broken and transmigration ceases."

1. Radhakrishnan. Hist. of Phil E. and Wvd. P. 515.

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Creation is the handiwork of God. Its order and regulation are the will of God. It is like a show of the juggler. The creation is not endless. The creation is a changing reality. The Lokas are real and all their forms, whatever created by Him are real. The world is the abode of the real one. The creation is full of purpose. He is the beginning, middle, and the end of this creation. He is the efficient, material and final cause of the creation. The purpose of creation is for the souls who are sent in the world to be perfect.

Man is the image of light. He is made the lord of earth. By the will of God the individual ego comes and goes, bound by its own actions. The separate egos are like so many bubbles in the ocean of consciousness by the divine will. These egos develop different nature by their reaction to different environments.

Mind is like paper and our actions are like ink writing virtue and vice. Our past actions fashion our present. The life of an individual soul runs between Samyoga and Viyoga, the union with the source and its separation. Guru is absolutely necessary for our liberation.

The Sikh religion in the beginning was an endeavour to piece together all that was best in Hinduism and Mahomedanism. It offers a simple freer and purer ethical code and more single hearted devotion to one true God. Its cosmogony is got from the Hindus. The Sikh scriptures contain verses of great beauty like those of the Old Testament.²

^{1.} Radhakrishnan, His. of Phil. E. and W. P. 523.

^{2.} Champion. The eleven religions P. 254

THE PHILOSOPHY OF SWAMI VIVEKANANDA

Epistemology :--

We give below the epistemology, the cosomology and the theistic and metaphysical ideas of Swami Vivekananda in a concise form.

All our knowledge, according to Swami Vivekananda, is based upon experience. In acquiring knowledge we use generalisation and generalisation is based upon observation. Lastly, we draw conclusions, and principles are found. It is a reaction of something external on our Citta or mind stuff.1 As soon as the word cow enters our ear there is a wave produced in our Citta. The apparent cow that we know by the sound cow is a reaction of the internal or external sound vibrations,2 Knowledge, according to Swamiji, is attained by concentration. By concentration all energies of mind are focussed and light is thrown on the subject of knowledge. It is easier, he says, to concentrate on external objects than on mental affairs where the subject and object are one, mind studying mind. In perception, he says, the organs leave their place in the mind and go towards the object and knowledge follows. We get our knowledge by direct perception, by inference from them and from testimony of competent people.

Knowledge, he says, is a manufactured something, a combination and not a reality. This means that in knowledge there is the external object, the sense organs, the Manas, the Buddhi, (determinative faculty), the Ahamkāra, (egoism) and the Purusa (the real soul).

- 1, Raja. Yoga, P, 128
- 2. Ibid. P. 274
- 3. Ibid. P. 146
- 4. Ibid. P. 126

He speaks of the mental perception of all mental states. There is the perception of sensations travelling, how the mind is travelling, how the mind is receiving it, how it is going to the determinative faculty and how this gives it to the Purusa.

Behind all particular ideas there is the generalised principle. To know it is to know everything of the world. P_{rana} is the generalised force and to know P_{rana} is to grasp all the forces of the world, mental and physical.

The forms of existence are like so many whirlpools in the infinite substance. In this theory Swamiji has given the latest theory of physics in which electrons are bottled energy. It is in constant change. By this also Heracleitean theory of flux is given.

The Citta category is taken from Yoga philosophy but for Swamiji it is conscious. As he says, a cow or a dog cannot attain immediate salvation for its Citta cannot as yet take the form which we call intellect. 1

He gives his memory theory in Raja Yoga. It is like going over the old streets made by new thoughts. This corresponds to the Semon theory of physiology.² But he improves upon it by introducing *Prana*. It is *Prana* that makes the canal in our brain.

His repression theory is given in Raja Yoga. When we are thinking about God, Samaskāras located in the Citta become active because we are repressing them and for this they react with all their forces. Now the West wants to sublimate them or canalise them. But Swamiji wants to raise a good samskāra and by concentration it will be so powerful as to hinder the action of the others and hold them in check.

- 1. Ibid. P. 130
- 2. W. James. Psy. P. 292

Instinct, for Swamiji, is involved reason. It is the result of past experience of past lives. It is the experience of the soul. Mc. Dougal says that instincts are the prime movers of all human activities. They are common to all members of any one species, racial characters that have been slowly evolved in the process of adaptation to environment.

Most forms, says Sargent, of human behaviour, are so variable and modifiable that modern psychologists have dropped the term instinct in human study. Dr. Stout Says, 'We are driven to conclude that instinctive activities have an intelligent attentive character involved'.

J. Ward also speaks of them as transmitted by heredity.⁶ Heredity of Darwin does not admit of any soul or mind. But our Swamiji is right when he says that modern scientific mind thinks of it as belonging to body. But it is the experience of mind transmitted through body.

The super ego of Freud is the watcher and moral critic, ordinarily called conscience. Swamiji says, Instinct develops into reason and reason into super consciousness. In Western thought we find reason and judgement are the articulated organised aspects of the entire stream of processes not different in kind from the life of instinct and intuition.

About the unconscious he says, 'We have two planes in which the human mind works. Firstly, the conscious plane

- 1. R. Y. P. 190-191
- 2. Social Psy. P. 38
- 3. Ibid. P. 20
- 4. Basic teachings of Psy. P. 116
- 5. Manual of Psy. P. 344
- 6. Psy. Princ. P. 180
- 7. Cont. Sch. of Psy. P. 190
- 8. R. Y. P. 98
- 9. E. D. Star Buck, Ency. of rel and ethics. P. 450

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in which all work is done with the sense of egoism. Secondly, the unconscious plane, that is the plane beneath consciousness in which work is done without the sense of I-hood. With animals this is instinct'. He gives like Freud, another consciousness which is above the consciousness where there is no I-hood. In this super-conscious state or the state of Samādhi man comes out with a sum-total of knowledge greater than when he was in the conscious plane. All our ethical theories and moral attitudes, all that is good and great have originated by knowledge of this plane. This stage is different from what Freud says of his super-conscious state.

COSMOLOGY

Akasa is the omnipresent, all penetrating existence. is one of the two primal compositions of the universe. Everything of form and everything that is found by composition comes from Akasa. It is the first evolute in the cycle of creation and everything is lost in this element at the end. By Prana the infinite omnipresent manifesting force Akasa becomes the universe. This Prana through evolution becomes life-force, energy, force, motion, gravitation and magnetism. It is manifested as actions of the body, as nerve currents and as thought force. It is the sum total of all the forces of the universe both mental and physical. At the beginning of each cycle of creation, energies that were potential at the end of the previous cycle start up and strike upon the Ākāsa and various forms evolve; with this, Prāna also changes into manifestations of energy. The mind-stuff or Citta is the engine which draws in the Prana from the surroundings and manufactures from Prana the various vital forces. In his Harvard lecture he traces Akasa and Prana to Purusa.

R. Y. P. 34, 36, 41, 42, 43

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'The whole universe,' the Swami says, 'is one constantly changing mass of matter in which all forms of existence are so many whirlpools in a rushing stream. The whole universe is composed of subtle vibrations.' de. Broglie, Schrodinger and others speak of the behaviour of electrons by wave mechanics. These waves are of two kinds—bottled energy is matter—free energy is wave of light.' Swamiji says, all are parts of the same ocean, only their rates of vibrations differ.

METAPHYSICS

Our knowledge is a reaction of something external on our Citta or mind stuff, This external is something which is not known. It is like a wave which is formed when a stone is thrown on a lake. External world is 'A' plus mind and internal world is 'B' plus mind. Now this A and B are our time space and causation, Mind and time space causation identical. Take this away and you get nothing substantial. This time, space and causation have no real, separate existence. Yet they are not non-existent for through them all things are manifested.2 His philosophy is non dualistic absolutism in which Maya has a different meaning. We cling to life in spite of our knowledge that this is sure death. Animals live on plant, men on animals and upon one another. We suffer, but why-there is no solution. All progress brings more misery. All this is Maya and it is not a theory but a statement of facts of the world and contradiction is at its base. Māyā is here taken analytically while Samkar takes it in the collective sense—the generic cause of world-illusion. Indivi duals according to him, are so many limited reflections of this unlimited absolute. The contradiction we experience in life, gives us a mystic principle which is Maya.

According to modern science universe is an empty soap

bubble with time space on the surface.4

1. James Jeans. Myst. Universe P 51 2. Ibid P. 40

3. R. Y. P. 126 4. James Jeans. Myst. Uni P. 40

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As pearl is an enamel round a parasite, so our universe according to Swamiji, is our own enamel. This theory is more apt than the sense data of Russell and snake-rope theory of Vedanta. For the enamel that becomes a pearl is a thing of prize though in reality it is created by a worthless parasite. Still it has a social value. The world also has a social value. Here Vedanta and science and poetry are put together and the pragmatic aspect of the world is brought in.

He speaks of the interaction of mind and body and gives reason. If we believe, he says, that mind is simply a finer part of body, mind and body needs must be reacting one upon the other; he goes further. The external world is the grosser form of the internal or subtle. The finer is the cause of the grosser. So this internal is the cause of the external or grosser, But he thinks that there is no difference between the external and the internal. The externalist and the internalist are destined to meet at one point, when both reach the extreme of their knowledge. Mind and matter have apparent distinctions. Here we find the neutral monism of Russell is presaged by the Swami.²

SOME GENERAL IDEAS

Swamiji sponsored a philosophy of mystic absolutism. He was a born mystic. Writing about mystic philosophy W. E. Hocking says, 'Mysticism holds that the object and knower are one'. Plotinus says, 'Reality is one and we can only know if really we become one with it.' A knower of Brahman

- 1. R. Y. P. 127
- 2. Russell. History Phil. P. 861
- 3. Plotinus. Enc. VI. P. 10

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becomes one with it, says the Upanisad. This oneness is a historical fact in the life of Swamiji. He is an advaitin but he has no quarrel with the dualists. It is only a change of the angle of vision. When God is inside us, one with our soul we are called advaitins, and when we see him outside the universe we are dualists. 1 More often he speaks of Absolute as God. In spite of our best intellectual endeavour reality has a mysterious element. It is related to the word "Mum"—the condition of one who knows. In our Upanisads, it is said by silence. The Chinese seer Laotze also said, 'The sages keep the mouth shut. Mysticism as a philosophical system is contrary to pluralism and atomism. It is indescribable.2 This reality is identical whether outside or inside us; Swamiji speaks of this in his famous poem in Bengali 'Where seekest thou God'. He is before you in multiform. We can reach it only intuitively by Nirvikalpa Yoga.

Mysticism has a hoary antiquity in India, the Vedic and the Upanisadic philosophy speak of this. In China, in Egypt, in Syria, in Greece, in Persia and in Rome, we find mysticism. Christian saints were mystics. Plato and Plotinus made of it a nice philosophy. Spinoza, Schelling, Bergson and others were philosophers of mysticism. According to Prof. Hocking, the mystic needs must be realist as practical life means both work and worship. Swamiji went further, he said work is worship.

He is a philosopher of personalism. For he believes in a supreme creative intelligence, the ground of all reality.

Again Swamiji is a rationalist with a scientific outlook as in Raja Yoga he has given scientific explanation of Yoga.

- 1. J. Y. P. 136
- 2. Hocking. Types of Philosophical P. 254
- 3. Vivek-Bani
- 4. Fluelling-Twentieth century philosophy. P. 324

Mapa

He is an idealist as his Karma yoga speaks of doing our duty without looking for the result. He was also a pragmatist as he wanted temporal improvement, as he loved change for betterment. This is meliorism. He did not love barren pursuit of intellect. His Vedanta was a practical Vedanta for the good of humanity. He is an evolutionist inasmuch as he accepted the better aspect of evolution. He has a new idea of evolution, the evolution of the idea of God. 1 He is a realist, as he speaks of Akasa as primal matter and Prana as the primal spirit both co-existing from time immemorial. He is an existentialist no less than any philosopher like Sartre etc. of this school. For he always holds high individual dignity. 'It is sin to call a man sinner', he says, 'Tell him that he is God'. His philosophy is dynamicism. His reading of the Upanisad is "Awake, arise, stop not till the goal is reached." This interpretation of the famous aphorism of Katha Upanisad, Uttisthyata, Jagrata etc.2 is really a novel one.

About symbolism our Swami says, there must be a generality in all words, some substratum—some common ground of all these symbols and the common symbol is the best. It represents them all. Word and thought are inseparable. The external part of an idea is word and its internal part is thought. 'Om' represents the whole phenomena of sound produced, it is the matrix of all various sounds, the natural symbol. He argues that the word God requires adjectives like 'personal' God to go beyond its limited function; So 'Om' should be accepted by everyone. The main forms of religious symbols are according to M. Urban (A) the symbols of divine objects (B) symbols of sacred acts. The first is subdivided into (a) symbol of God, (b) of divine

^{1.} J. Y. P. 77 f.

^{2.} Katha. Up 1, 3, 14

^{3.} R. Y. P. 156

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attributes and (c) of divine acts. Now we see that 'Om' according to Urban satisfies both (a) and (b) and (c) of the second group (a) and (b) of the first group. So its high significance. 1 Matter or mind which appears first—is a moot question. Swamiji says, 'Religion thinks that intelligence comes first while science thinks that matter comes first'. But Swamiji opines that both are true. Take an infinite series A-B, A-B, etc. which first depends upon the way we look at it.2 Now the modern trend of thought is that all the characteristic functions of living things are closely related to their physical and chemical structures, slight change in the chemical composition of the body can produce startlings changes in behaviour. There are border line cases, such as viruses; these evidences prove that there is no radical discontinuity between the living and the non-living.8 Russell also says physics is not materialistic in the old sense as matter is no longer a permanent substance nor is it metaphysically true. Again he says, 'Psychology is tending towards the advocated view of materialism' 4

It will be not so inopportune to give some important development of Swamiji's philosophy. In Bhakti Yoga we find that love is triangular in which each angle has an inseparable characteristic. The first angle of love depicts that it knows no bargaining. The second angle of love knows no fear and the third one signifies that it has no rival.

According to the couple theorem if the three forces are cyclic it will rotate. The three forces represented in a triangle have one point in common which is God. Again when finally the three sides become more and more short it becomes a point. Here the point is God. Thus the devotee becomes

- 1. Language and Reality P. 586 2. R. Y. P. 210-11
- 3. M. Mandel Baum and others Phil. Prob. P. 202
- 4. Basic writings of B. Russell P. 244 5. V. Y. P. 93, 97, 98

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one with God. The area of the triangle is then infinite and the moment is infinite also (C=RxF). This comes to mean that a devotee who realises God gathers infinite capacities. more we approach God the more we earn merits. mathematically this position is really singular; in theism this means that a devotee does not want this union. moment of a triangle is double its area. In religion this means that the capacity of a devotee is more than that of his innate capacity. Here we get the support of science of all that is given in religion. Again the Swami says in his Bhakti-Yoga the followers of the religion of love have tried to comprehend and define their ideas of love. 1 Now this gives the history of human thought. We first experience and then try to express it. The love of God is first experienced in the different stages of love and then its expression tried in human language. Experience comes first followed by definition, classification etc. As E. Cassior says, 'Myth and language evolve from momentary experience to enduring conception.'2

There are bodies which can receive one kind of radiation, absorb the same and then emit a different kind of radiation. Now we find Swamiji says, 'Citta' receives energy from the infinite store-house of nature, absorbs the same and then radiates what is called Cinta². This is called the phenomenon of selective absorption and fluorescence in physics.

As electrons move in a circuit from battery to battery so all mental energies come back to us. Thus if a man puts forth good ideas he receives the good ideas

^{1.} B. Y. P. 404 F

^{2.} E. Cassior. Language and myth.

^{3.} R. Y. P. 136

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back¹. Again he says, all motions are in a circle²; according to the general theory of relativity the universe is a time space curvature. So nothing here can ever be in straight line—it will be in a geodesic. In classical mechanics motion must be in a closed conic—even a straight line is conceived as a circle of infinite radius.

Swamiji speaks of waves of thought. It is a new concept in psychology; if thought be likened to light it cannot but move in waves or wavicles as Eddington puts it. He says in one place wire is not necessary to send a current. In these lines he presaged the discovery of wireless telegraphy and radio-active waves. 5

Even the physical science can be included in Pranayam. We know that according to Dr. Curie matter and energy are convertible. Again he says, the mind of a Yogi becomes a gigantic battery of will. By this new physical explanation Yogic powers can be deduced as by this process will becomes a battery and the mind of Yogi gathers an amplifying and detecting power. This means he can have clairvoyance and clairaudience powers.

Science according to the Swami, is nothing but finding of unity. As soon as science would reach unity it would stop from further progress reaching its goal. Physics would stop when it would be able to fulfil its services

- 1. R. Y. P. 119
- 2. Ibid. P. 118
- 3. Ibid. P. 126
- 4. Eddington. The nature of physical science P. 199
- 5. R. Y. P. 61
- 6. Ibid. P. 60

[40]

in discovering one energy of which all the others are but manifestations and chemistry would not progress further when it would discover one element.¹

THE PHILOSOPHY OF ISWARA AND INDIVIDUAL

In writing about God, Swamiji quotes the Brahma Suttra— From whom is the birth, continuation and dissolution of the 'universe'.

From mollusc to man there is a continuous expansion towards infinity. The individual has no beginning nor it has any end. The form and size of the individual soul according to some, is like an atom and for others very big. All powers of the soul are in it in potential form. Every action of the soul that helps to expand, to manifest its real nature is good.2 According to the dualists, behind our gross body there is a fine body. Every thought and action after some time becomes fine and goes to the fine body. The more selfish the individual is the more immoral he is and so also the race; evolution of the world according the Swami, is not due to competition and struggle but love. The one force theory is better. The cause of our evil is then limitationing the net-work of our Karma that binds us.3 The mistakes that we commit are due to our ignorance. This individual soul is one of the three entitiesthe nature which is changeful but eternal like a river, the infinite number of souls that are eternal and changeless and God who is also eternal and changeless and the ruler of the universe.4 This is the view of dualism but he says, from this qualified monism God Himself has become the individuals

^{1.} Compt. Works. Vol. I P. 12.

^{2.} Ibid P. 346

^{3.} Ibid P. 353

^{4.} Ibid P. 427

[41]

and is not separate from them. But advaitins think that the one infinite has been reflectioning, as the many different souls and the universe.

Iswara, the eternal, the pure, the ever free, the almighty, the all-knowing, the all-merciful, the teacher of all teachers, of His own nature He is inexpressible love. He is impersonal and personal in one. He is the highest manifestation of the absolute reality, our highest reading. He is as eternal as the creation. He, living in the earth, is separated from it. In the beginning there existed the one without secon l, and that one saw and felt 'I will give birth to many'.

Swamiji's idea of God is anthropomorphic as all our ideas are and it is not unreal, for our consciousness plus something else make up this reality. It is both pantheistic and panen theistic.

Writing about the evolution of the conception of God Swamiji says, man's ideas of God are constantly changing and expanding.2 The ideas of God or Gods in their setting is harmonious.3 These ideas depend also on the thoughts and live of the times. The primitive men were men of impulse, so the Gods were also impulsive, with the advance of ethical ideas of man there is one impulse which says do and another impulse which says do not. Spiritualism begins with this do not. Thus our ideas of God grow. Then a little love awake in the heart of man, the Gods of these people loved their tribes. Men gave up the old ideas of God when reason The Gods became most ethical almost almighty. A corroborative idea is found in Porf. Galloway.4 He says that religion is essentially a reaction of mind upon

^{1.} Ibid P. 429

^{2.} Compt, Works. Vol. I P. 429

^{3.} R Y. P. 81 4. R. Y. P. 90 5. R. Y. P. 85

[42]

the experienced world and that specific character is due to human cousciousness. Religion everywhere bears the impression of human mind.¹

Swamiji reconciled the different theories of theism. Each one of the theories such as the Dualistic, the Monistic and the Advaitic theories, he says, are like steps by which one passed leading to the last step of Tattawamasi.²

Swamiji explaining the Yoga aphorism says, 'We can know that when the mind is concentrated the ideas of time will vanish'. Now Russell in his 'Science and Religion' disputes yoga by saying-Let us suppose that a number of people assure us that in a certain time we breathe in a certain way, we shall become convinced that time is unreal.3 Supposing we experienced such a state of mind, having returned to our normal mode of respiration we can not be sure whether the vision was to be believed. But in common life, Swamiji says, When we are interested in a book we do not note the time at all'. Now, mysticism according to Mandelbaum and others, is oneness with reality which means abolition of time and space. In Indian philosophy time is unreal in the sense of not being absolute. Russell himself admits of the relativity of time in his A. B. C. of Relativity.⁵ J. Jeans says that the hypothesis that absolute time and space do not exist bring in order into man-sized physics and philosophy.6

- 1. The Philosophy of religion, P, 30
- 2. Comp. Works. Vol. III. P. 439
- 3. Russell. Science and religion P. 182
- 4. Mandelbaum. Phil prob P. 562
- 5. Russell. A, B, C, of relativity Pp. 77, 78
- 6. J. Jeans Phy & Phil. P. 67.

[43]

In ethics we have self-realisation. But we realise ourselves by sacrificing ourselves. Our Swamiji realised his ownself, with this he felt for the whole of the uinverse. He wanted a religion that would serve the purpose of all minds equally philosophic, equally emotional, equally mystic and equally conducive to action. To become harmoniously blended in all the four psychological types as stated above is his ideal religion.²

Swamiji often in his lectures spoke of ideas that are primafacie incompatible. In his lecture on 'Absolute and manifestation' we find in the first para, the absolute has 'become' the universe. A few lines below he said, 'Time space and causation are like the glass through which the absolute is seen; from the lower side it appears as the universe'. Now, the first theory is Vivarta Vād and the second is Adhyas or Māya Vād of creation. In reality no one of these are true. So by the Swami all these theories are stated. The real truth can not be expressed rightly. It is indeterminate.

Swamiji was a great mystic and advaitin. But his advaita vedānta includes all the major philosophical tendencies of the age as we have shown above. A man who has realised Brahman and God, has his self as broad as infinity. Religion for Swamiji is limitless broadness.

^{1,} Mackenzie. Manual of ethics. P. 273-74.

^{2.} Compt works Vol. II P. 385

^{3.} J. Y. Pp. 117-8.

CONCLUSION

We have traversed a long way but this way is ever expanding like the expanding universe. There is inter-action between mind and matter supported by behaviouristic psychology; with the opening up of the steller world by sputniks, our thinking, feeling and willing will also be expanding leading to new discoveries and inventions in these aspects and we are waiting for those days.

Murphy gives in his current studies of group cohesion, some important ideas. There is the affection or fellow-feeling and the need to be accepted and approved by the group. Freud gives an undifferentiated love for groups and this by an evolutionary process may come to a world cohesion. Kurt Leuin, in his experiments with group dynamics, found a higher level of mental health and social sharing among those schooled in democratic spirit.

There is tendency from ego involvement, that is, in a task our whole ego is involved, to group involvement. In our opinion this leads to world involvement and Murphy in conclusion, has said—Humanity as one working unit can find answer to the world as a whole. And now we are coming to thinking not only of this world but of the whole expanding universe and our vision is destined for a wider range.

Again, there is emergence in evolution; when new entities develop in the thought-world, new ideas develop as we work with the world ideas. Pure thoughts have higher

^{1.} Ind. Phil. Congress-1950. P. 62

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values and are highly purposive and are living existentials. They are part of a great purpose of the great mind. Pure thoughts are not lost but must be existing to form one coherent mass some where, as energy according to dee-setter, is not dissipated but is deposited some where to form a new world. May our thoughts form a part of the cosmic thought that is God.

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